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# The Outlook of Missions



VOLUME XXIV

JUNE, 1932

NUMBER 6

THE SANCTUARY  
WHERE GENERAL SYNOD MEETS  
JUNE 21 TO 28, 1932



INTERIOR, GRACE REFORMED CHURCH, AKRON, OHIO, REV. ORRIS W. HAULMAN, PASTOR

## THE SUMMER MISSIONARY CONFERENCES



You will find there congenial fellowship in delightful surroundings, Christian information and inspiration, international outlook on modern world problems, physical refreshment, mental and spiritual uplift.

Your vacation will last all year.

Especially timely and appropriate are the missionary themes for this year.

The *Home Mission Topic* is "The American Indian" and for our Church that means the Winnebago Indian.

The *Foreign Mission Topic* is "China," and no subject could be more important for the consideration of our Church now.

### The Dates

Bethany Park, Brooklyn, Indiana.....	July 2 to July 8
Hood College, Frederick, Md.....	July 9 to July 15
Shady Side Academy, Pittsburgh, Pa.....	July 10 to July 20
Heidelberg College, Tiffin, Ohio.....	July 16 to July 22
Ursinus College, Collegeville, Pa.....	July 23 to July 29
Catawba College, Salisbury, N. C.....	July 24 to July 29
*Theological Seminary, Lancaster, Pa. (Tentative)..	August 1 to August 8
Mission House, Plymouth, Wis.....	August 8 to August 14
Grace Church, Buffalo, N. Y.....	September

Note these dates now and make arrangements to attend a Conference.

\*School of Missions.

# The Outlook of Missions

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# The Quiet Hour

JULIA HALL BARTHOLOMEW

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Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they were and are created  
—Rev. 4:11.

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“Even after all the centuries of divine activity in the world, there still remains something of that primeval confusion and formlessness which only the Holy Spirit can dispel.”

How can you reconcile  
Your dull, gray faith with these gold-sprinkled  
ways,  
With this gay orchard beauty, mile on mile!  
—THOMAS C. CLARK.

“Prayer lifts our hearts towards the hills, and the quiet and mighty stars, and so draws our daily tasks and interests into a wider perspective.”

“Most of the difficulties of life yield to patience, self-control and the restraint of passion and hasty speech.”

May we feel that we are not our own, and that Thou wilt heed our wants, while we are intent upon Thy will.  
—JAMES MARTINEAU.

In the colorful mist that surrounded me  
I felt the presence of the Prince of Peace.  
—EMILY ALICE HOWARD.

“Life is made for action, and the habit of hesitance and inconstancy is a blight upon any character.”

Here in the country's heart,  
Where the grass is green,  
Life is the same sweet life  
As it e'er hath been.  
—NORMAN GALE.

Thee all the heavens hymn, and higher spirits praise, crying to each other, or going on the work which Thou givest them, and so perfecting praise.  
—ROWLAND WILLIAMS.

“Does not the future offer the prospect of more of us turning to enjoyable work in our surplus hours?”

Could we but strip the surface from the man,  
Tear off the seeming from the enduring plan,  
Such melody and magic would appear,  
Such devastating beauty, as would sear  
The very sight to gaze on.  
—ANGELA MORGAN.

The house of my soul is, I confess, too narrow for Thee; do Thou enlarge it, that Thou mayest enter in; it is ruinous, but do Thou repair it.  
—ST. AUGUSTINE.

It is a Gospel which summons to a life more adventurous and more demanding than any other known to mankind. In making His Gospel difficult, Christ has made it triumphant.  
—JOHN R. MOTT.

Christianity still has a message that sets it apart and above all other faiths and lifts it above national cultures and national organizations of religious life.  
—STACY R. WARBURTON.

Only on the sad,  
Cold earth are there who say  
It seemeth better to be great than glad.  
—E. B. BROWNING.

Mankind was never so happily inspired as when it made a cathedral, a thing as simple and specious as a statue to the first glance, and yet, on examination, as lively and interesting as a forest in detail.  
—ROBERT LOUIS STEVENSON.

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## The Prayer

O GOD, Creator of life, grant unto all men to live in the light of the true and everlasting life! Through Him who has made the eternal real for all mankind. Amen.

# The Outlook

VOLUME XXIV  
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# of Missions

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*Our Motto: The Church a Missionary Society—Every Christian a Life Member*

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## *The General Synod at Akron, Ohio*

IT is with keen interest that the eyes of our Church should be fixed on Grace Church, Akron, Ohio, during the last ten days of June. There will be held the meeting of General Synod. This is the highest body in our Church.. Many of the brethren regard it a great honor to be chosen delegates by their Classes. No less is it a grave responsibility.

The problems that are facing the coming meeting of General Synod are among the weightiest and most far-reaching that have ever been before it. Those who attend will come with the one desire to advance the highest interests of our beloved Zion. The situation of all the Boards and of all the institutions is such as to challenge the noblest and best of the delegates. Let the major interests have the right of way and consume most of the precious time. Too often there is a waste of time in discussing matters that do no good in the onward march of the Kingdom.

The Church may be congratulated on the splendid body of men who will gather on June 21st in one of the most beautiful and well-adapted churches in the nation. Akron has many Reformed Churches and all of them are in a fine, growing condition. The pastors are among our ablest and most faithful, and take an interest in extending the borders of our Church.

Grace Church has been one of the outstanding congregations for its Sunday School work and for its missionary liberality. For many years the Church and Sunday School have had their representatives in Japan and China. The Sunday



REV. ORRIS W. HAULMAN, Pastor  
Grace Reformed Church, Akron, O.

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School is also supporting the station at Yochow port in China.

The pastor, Rev. O. W. Haulman, is one of the leading ministers of the Church. The present edifice is a monument to his untiring zeal and capable leadership. With a people who know how to entertain friends, and amid surroundings which are all that the heart may desire, there is in store for all who attend a royal welcome, and a week of unusual pleasure.—ALLEN R. BARTHOLOMEW.

## *The Religion of George Washington*

By REV. WILLIAM H. S. DEMAREST, D.D.

A Home Mission Society at its anniversary gives thought to George Washington on the two hundredth anniversary of his birth. The motif of the society is religion for all the people of the land. This zeal of God's House may well be stirred by the reminder of religion in the spirit and life of him whom we call the father of his country, who was so largely the creator of our nation. With the passing of the years and a constantly more discerning knowledge of him, he stands an ever more exalted figure in the epic of America and of the world. Without extravagance, we declare him a most extraordinary man—not by extreme genius as soldier or statesman, but by the amazing completeness of personal excellence found in him, imperfect man though he was. At the heart of it all we want to find religion; and we are not disappointed. We do not have to read it into his life; we read it in his life and from it. When children ask of their fathers, says Henry Cabot Lodge, "What was it that raised Washington to such a height of glory?" this is the answer, "His great talents constantly guided and guarded by religion."

What is religion? Life with God, I presume. The facing toward Him of the spirit, shown in word and deed of divine correspondence. The fear of God, in the fine meaning of that word. We are quite accustomed to test religion, the fear of God, by service of others, upright character, church worship, Christian belief, spiritual experience. From true and complete religion no one of these is absent. In any life one or the other may seem to claim the larger place. Each is sometimes mistakenly proclaimed as the conclusion of the whole matter.

From each viewpoint we glance at Washington. In service for the world, for fellow men, he plainly meets the test. His life devoted to a great cause, a great value of society, a great neighborhood of men. In his youth he was enlisted in a service of protection and deliverance. At the start of the Revolution he gave himself to an exacting enterprise which would

command for life his talents and his resources, which would bring upon him distress and disappointment, which might mean the laying down of life itself in the last great sacrifice. In that ministry for a people troubled, aspiring, and often despairing he never faltered; having put his hand to the plow, he never looked back. Nor can we let this high devotion be lost in the broad picture of a war-campaign for the birth of a nation. It stands forth in the personal service of all associated or enlisted with him. The welfare of the army, the care of all the men, was ever a burden upon his soul. In their nakedness, sickness and starvation his soul was troubled and he did what he could. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." When the war was over and he would have remained in the quiet and comfort of rural home life, he answered the call again—to office of highest trust to still serve the people, to prove himself the saviour of the Constitution and of the national life founded upon it. And in the private life of Virginia. To his home, when away, he writes: "Let the hospitality of the house with respect to the poor be kept up. Let no one go hungry away, supply their necessities." To the distant city suffering from yellow fever he sends his generous gift. By gift and by bequest an orphan school is sustained. In his will he provides for the cancelling of a debtor's obligations and he frees his slaves. "Pure religion and undefiled is this"—ministry to those in affliction.

From ministry then to character in the usual stricter sense. "Pure religion and undefiled is this—to keep himself unspotted from the world." "If any man seem to be religious and bridleth not his tongue, this man's religion is vain." Neither in public life nor private was there stain on Washington's record. Integrity and truth seem to have been so native to him that one scarcely speaks of them, much less questions them. He was honest and just, and merciful. With the virtues often classed as ornaments rather than



necessities of character he was equally endowed. He was gracious and courteous. Were one to search out the virtues of Christian manhood apt to his various and incessant circumstance of war and peace, one frankly would quite exhaust the catalogue. Courage and diligence, dignity, fidelity and generosity, patience, perseverance, endurance, temperance, reverence. Sharing no doubt in some social customs of his time which do not accord with the best ideals of today, he was always self-controlled, master of himself and his obligations. As he saw the evil of a custom or its peril to his fellow men he was alert to restrain or prevent it. His advices and commands to his forces for what was right and decent were of no uncertain sound. Nor is such stress upon the moral life, enforced by his own example, divorced from the offices of religion. The day after he took command of the army, his order reads: "The General most earnestly requires and expects a due observance of those articles of war established for the government of the army which forbid profane cursing, swearing and drunkenness. And in like manner he requires and expects of all officers and soldiers, not engaged in actual duty, a punctual attendance on Divine service, to implore the blessing of Heaven upon the means used for our safety and defense." Such is the order again and again. 1777: "Let vice and immorality of every kind be discouraged as much as possible in your brigade . . . Gaming of every kind is expressly forbidden." Again, 1776: "The General hopes that every officer and man will endeavor to live as becomes a Christian soldier." Again, after Valley Forge: "To the distinguished character of patriot, it should be our highest glory to add the more distinguished character of Christian."

These words of his own bring us to the point at this moment more especially in mind. Conceding unselfish service and upright character as inseparable from true religion, an accord with the divine good and desire, witness Washington in the aspect we usually regard as the more direct and conscious exercise of religion, his habit as to public worship, his outward

relation with the organized church, his open stand with the followers of Christ. It is hard for us to reckon a man religious without such relation, however unselfish and upright he may be. Here the witness is no less clear and convincing. Washington was of the Protestant Episcopal Church, following his forebears in that communion. The record of his baptism is in the family Bible, April 14, 1732. There is no record of his confirmation. Probably he never received this rite. In his childhood and young manhood there were no bishops in this country to dispense it. It is plain that in those days the absence of confirmation was no barrier to the communion, as the absence of it is never a barrier to Christians of such churches as our own. Says his adopted son: "Washington was a member in full communion of the Protestant Episcopal Church." His presence at the Lord's Supper at different times is well attested. He was an officer in Pohick Church, Truro Parish, serving as member of the vestry and as warden. In church attendance he was constant at home and away from home all his life. His diary is incessant in its record of his presence at public worship. When with the army he was not forgetful of the nearby church, of whatever denomination. In camp he saw that service was maintained for the soldiers; and sometimes he read the service himself. He ordered days of prayer, of fasting, of thanksgiving. His pew in the church at Alexandria remains a memorial to him; so his pew in St. Paul's Chapel and Trinity Church, New York City. There is good evidence to support the tradition of his call on the minister of the Presbyterian Church of Morristown to assure himself of welcome at that church's communion table. By us, the incident is much treasured of his presence in the old Dutch Church of Albany, with General Philip Schuyler and his wife, Catherine Van Rensselaer, he and Mrs. Washington serving as sponsors at the baptism of the child, Catherine Schuyler, by the Dutch minister, March, 1781. Also a happy incident is his warm and enduring friendship with Dr. Jacob Rusten Hardenburgh,

minister of the Reformed Church at Raritan and New Brunswick, and President of Queen's College; and the close of his letter to the Church of Raritan: "Suffer me, gentlemen, to wish the Reformed Church at Raritan a long continuance of its present minister and consistory and all the blessings which flow from piety and religion." We like the words too with which he closes his letter to the old Dutch Church of Kingston: "In return for your kind concern for my temporal and eternal happiness, permit me to assure you that my wishes are reciprocal—and that you may be enabled to hand down your religion pure and undefiled to a posterity worthy of their ancestors is the fervent prayer of, *Gentm, yr most obedt servant, Gō Washington.*"

When we pass from this witness of devotion to the organized church to the witness of Christian conviction or belief—we already have displayed this in what he said and what he did about divine worship. But in formal creed there are the articles concerning the Lord Jesus Christ held by his church to which he subscribed with the required oath when he became a member of the vestry, February 15, 1763. In general he accepted all this no doubt. But I like to think of certain foremost things as to God which seem to have been deep graven upon his soul. Again and again he declares them, makes them basic in his life and its great adventure. The sovereignty of God, His incessant Providence, human dependence upon Him, prayer. His words: "The same Providence will afford its aid; this signal stroke of Providence; a superintending Providence is ordering everything for the best; the all-wise and powerful Being on whom alone our success depends; that bountiful Providence which has never failed us; let us rely on the aid of the Supreme Ruler of nations; I now make my earnest prayer." Firm and pre-

vailing was his conviction of God's infinite rule and of the call to personal and universal supplication. So we come to the last reality of religion, the inner experience, the communion of spirit with God. Here one could not, would not, venture far. But I see it revealed in these very words of his, in his belief, his worship, his character, his ministry. We like to think that the traditional scene at Valley Forge and the traditional scene at Morristown are truly pictured for us—the agony of personal prayer all alone. Other witness has come down of habitual private prayer, not in the outdoor solitude, but in the secretness of his room. But let us the rather sense the inner life through the words we know are his own. Words that project his personal, spiritual experience into the destiny of the nation. Resigning his commission, 1783, he ends his letter: "I consider it an indispensable duty to close this last solemn act of my official life by commending the interests of our dearest country to the protection of Almighty God and those who have the superintendence of them to His holy keeping." His letter to the governor of each State, at the disbanding of the army, concludes: "I now make my earnest prayer that God will keep the United States in His holy protection; that he will incline the hearts of the citizens to cultivate a spirit of . . . obedience to the government; to entertain a brotherly love and affection for one another and for their fellow citizens of the United States at large. And finally that He will most graciously be pleased to dispose us all to do justice, to love mercy and to demean ourselves with that charity, humility and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion and without a humble imitation of Whose example in these things we can never hope to be a happy nation."

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*"Enclosed you will find check for One Dollar in renewal of my subscription to March, 1933. It is only one subscription, but is read in three other homes besides our own. May God richly bless the editors and readers."*—MRS. W. F. GINDER, St. Petersburg, Pa.

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# Home Missions

CHARLES E. SCHAEFFER, EDITOR

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## Notes

THE Annual Retreat of the Secretaries of Evangelism of the denominations will be held at Northfield, Mass., from June 15th to 17th. The Reformed Church will be represented by Dr. Rufus C. Zartman and Dr. Charles E. Schaeffer. A most excellent program has been prepared.

\* \* \*

Rev. T. C. Wiemer, who formerly served the Mission at Glenside, Pa., has been called as the Missionary in Trinity Church, Detroit, Michigan, and has already entered upon his work there.

\* \* \*

It is gratifying to note that three of our Synods this Spring met in Churches two of whom just recently went to self-support and the other is still on the Roll of Missions.

\* \* \*

The programs for our Summer Missionary Conferences this year are very fine. Some new and striking features have been introduced. There will be messages from real, live Missionaries, fresh from their fields of labor. The delegates will be treated to first hand information from those who know and can speak from experience. "The American Indian" is the Home Mission theme. Any young people who can possibly arrange to attend should go.

The Rev. Paul E. Schmoyer has been elected as the Missionary of the Pottstown-Stowe Charge, Pa. He has been serving the charge during his senior year in the Seminary.

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Sunday, May 22nd, was observed as the Third Anniversary of the pastorate of Rev. P. C. Scheirer by the Mission at Bellerose, Long Island, New York. The Superintendent of the Department of the East, Rev. James M. Mullan, D.D., delivered the address. This congregation, during the pastorate of Mr. Scheirer, has made excellent progress, having more than doubled its membership. They have recently improved their building and the surroundings, making the same a beauty spot in that section of Bellerose.

\* \* \*

Faith Mission, York, Pa., has just called as their pastor the Rev. J. Edmund Lippy, who began his work June 1st. Mr. Lippy graduated this year from the Seminary at Lancaster, Pa.

\* \* \*

The work in the Second Church, Scranton, Pa., under the leadership of Rev. George A. Bear, has made excellent progress. The attendance has been steadily increasing. Mother's Day was observed in a large way this year, the Young People's organization giving a pageant and presenting carnations to every mother present.

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*"I like the magazine very much indeed. Always enjoy reading it."*—MISS ELIZABETH LEFEVER, Lancaster, Pa.

*"I enjoy the magazine very much."*

—MRS. E. O. STROUP, Goshen, Indiana.

*"I should not like to be without THE OUTLOOK OF MISSIONS. We use it at our monthly meetings."*—MRS. D. B. LADY, Arendtsville, Pa.

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## *The Task of American Protestantism*

BY THE REV. CHARLES E. SCHAEFFER, D.D.

*President of the General Synod and General Secretary of the Board of Home Missions of the Reformed Church in the United States*

(Address delivered at the Home Mission Congress of the United Presbyterian Church, held at Pittsburgh, Pa., on May 22nd, 1932)

PERHAPS my first word should be one of appreciation for the courtesy and honor shown me and the denomination which I represent in asking me to address this great Home Mission Congress under the auspices of your own Church. When the invitation from the able leader of your Home Mission forces, Dr. Hutchinson, came to me there was only one response which I could make to it. With Dr. Hutchinson I share the distinction of being the only surviving charter member of the Home Missions Council, and therefore out of my long association with him in this work and out of my personal friendship for him I gladly accepted this responsibility. I am greatly impressed by the elaborate and comprehensive program of this Congress and I am comforted by the thought that if there should be any lack in the presentation of my theme the deficiency would be amply made up by others who have a place on this program.

In speaking to you this afternoon on "The Task of American Protestantism," I wish to call your attention to the fact that two of the most significant and far-reaching events in the history of the modern world occurred within the space of a quarter of a century. The one happened in the closing decade of the fifteenth century, the other in the second decade of the sixteenth century. The one was the discovery of America in 1492, and the other was the Protestant Reformation in 1517. Though a span of water 3,000 miles wide lies between these historic events, they are most intimately and vitally related to each other. It is not without significance that a new continent in the geographical world was discovered simultaneously with the uncovering of a new domain of intellectual and spiritual life. It seems almost as if it were providential that the virgin soil of America should have waited for the planting of

the seed corn of the Reformation principles. The early explorers of our shores and of our shores were the Spaniards and the French. They brought with them the religion of their countries and at first it appeared as if this new country would not only become subject to the Kingdoms of Spain and of France but as if the religion here should be under the control of Rome. Then, as from a paralyzed hand, the sceptre of empire fell out of the possession of those countries and passed over to the English, the Dutch, the Swedes and the Germans. These men were not explorers with a roving, adventurous spirit, but they were settlers, the founders of homes and colonies, of churches and schools. These settlers, as over against the explorers, came from the lands of the Reformation in Europe and at once transplanted their faith in the new country. Thus it happened that Protestantism, though born in the Old World, found a home in the new world. No one can ever thoroughly understand the early history of the colonies nor appreciate the character of the institutions which they established, the government which they founded, without bearing in mind that the great majority of the pioneer settlers were Protestants who here ventured to make an experiment of the principles involved in the Reformation movement. The spread of Protestantism in this country forms one of the great epics in American history. Its story has never been adequately told nor have the romantic figures in the movement received their just meed of praise. For a full century these pioneers of the faith remained near shore. They did not venture far from home. But in the second century they went on out over the Allegheny Mountains into the plains and prairies of the Middle West. They climbed the slopes of the Rockies and pushed their way through the desert lands

until they reached the proud waters of the Pacific. In their wake towns and cities sprung up; schools and colleges, churches and meeting places had to be built. New frontiers offered themselves and new problems confronted them. This great movement is sometimes called the Home Mission enterprise, but in reality it is the expansion of Protestant Christianity in America. The Home Mission task is not a mere side issue in the program of the Church. It is not an optional concern of a few ecclesiastical statesmen. It is part and parcel of the Church's life itself. It constitutes the hands and feet of the body of Christ.

It is important that we should remind ourselves again of those fundamental principles which characterized the great historic movement of Protestantism. These principles were three in number—justification by grace through faith; the Scriptures the only rule of faith; and the universal priesthood of all believers. These principles form the basis of our democratic institutions. They constitute the norm of our government and with them as a background it was not difficult for the fathers and founders of our nation to build up an order of society where these principles might have full and free rein. It must also be remembered that both Protestantism and America were born in an atmosphere and in a spirit of revolt. In the Church the revolt was

against the Roman hierarchy, against the impositions which were demanded by Rome; and in the State the revolt was against the despotism which European nations wielded over their subjects. In other words, the Protestant movement and the settling of America alike were a quest for freedom. These pioneers sought to shake off the shackles that had fettered them and to found in the new land of their adoption a home where the principles which they held dearer than life might be successfully wrought out. How well they succeeded the history of America and of the Church in this country reveals to us.

As already intimated, the beginnings of this great enterprise started two centuries ago. Since then much water has flowed under the bridge, and the America of today is a different country from what it then was, and the Church likewise has undergone great modifications. The tendencies in the modern world have imposed a new task upon the Church. We are living in a new world, a new social, intellectual, industrial, moral world. New forces are at work in human society, new problems confront us, new sins must be reckoned with. New programs must be projected. In the consideration of the task of American Protestantism I wish you to think with me along four major lines.



CONGREGATION AT MARENGO, IOWA

### I. *The Trust of the Task*

What is the specific task that is committed to the Protestant forces in America? It is a many-sided task. I wish to call your attention to at least four phases of this challenging and colossal task which has been entrusted to the Protestant Church in this country.

First—*To bear witness to a personal God.* The fact above every other fact is that of God. The question on which the answer to every other question hinges is, "What do we mean by God?" The present age is saturated with skepticism, atheism, agnosticism, so that there was never a time when it was more necessary to bear strong and effective witness to the existence of a personal God. In conversation with a student from one of the leading universities in this country, I was informed that in that educational institution the question as to what we mean by God has long since been satisfactorily answered. By God they mean that force or influence in the universe which manifests itself in every electron, atom, molecule and particle of matter. God is the cosmic urge filling and vitalizing every phase of matter, manifesting itself in sun and moon and star, in the flower, in the blade of grass, in the bird and beast, as well as in man himself. This answer may be satisfactory to some people, but if God is only a force in the universe and is not a personal Being, then He is less than I am, for I am a person endowed with intellect, feeling and a will, and if God is only an impersonal force He is inferior to myself, and in the nature of the case I cannot go to Him in prayer and our religion loses most of its value for us. The Christian Church is called upon to bear witness to a personal God and a Divine Savior. This was the last challenge of Jesus to His waiting Church on Olivet's brow. Just before the chariot of cloud swung low to bear the risen Christ away from the sight of His disciples He said to them, "Ye shall be my witnesses." So the Church must continue to be a witness to Christ and to His Father.

Second—*To win disciples for Christ.* Jesus said to Peter, "When thou art converted strengthen thy brethren." This

is the great task of Evangelism. This is an unfinished task, for there are at least fifty millions of people in America who are outside the fellowship of the Church of Jesus Christ. We should give ourselves no rest until we shall have won the last man, woman and child into this fellowship of God's people.

Third—*To realize the principles of Jesus Christ in the social order.* It is one thing to win disciples for Christ. It is even a more difficult undertaking to apply the principles of Christianity in the relationships of human life, and thus to Christianize the whole social order. Modern conditions in society plainly reveal the fact that the kingdoms of this world have not yet become the Kingdom of our Lord. Take, for instance, the great kingdom of business. Would you say that the business world is wholly actuated and controlled by the spirit of Christianity? Is it not true that our industrial and economic life is too largely under the sway of paganism? I used to spell *business*, but I have learned to spell it somewhat differently; I now spell it *bu-sin-ess*, and I find that right in the heart of this word there appears the word *sin*, and I spell *sin* and I discover that in its very center there nestles the letter *I* which stands for self, the ego. If you would ask me what is wrong with modern business I would reply that it is dominated and controlled by selfish interests and purposes. We shall never have a better social order as long as self-interests are paramount. What we need to do is to substitute another *I* for the *I* in *sin*. Every one who knows anything about the Hebrew language knows that the letters *I* and *J* are identical. In the Old Testament Jehovah is known by a single letter, *I* or *J*, consequently what is needed in business today is the substitution of Jehovah for self, and this is supremely the task of the Church. No other agency is equipped nor is it so minded to do this. It is a most colossal task, taxing every agency and every resource at our command.

Fourth—*To create and maintain a high degree of intelligence* so that the American people will obey from inward constraint and conviction rather than from outward compulsion. Under a democratic



MISSION CHURCH, HUMBIRD, WIS.  
Rev. Victor Weidler, Pastor

government freedom is the supreme desire; external authority is repudiated. When people govern themselves they must have attained a high degree of moral intelligence else they will run to anarchy and rebellion. The Church is charged with this important task of lifting the intellectual and moral status of people so that they will choose the good and reject the wrong. A high degree of morality in a people can never be attained or maintained without leading the people to a higher and worthier conception of the real values of life.

## II. *The Test of the Task*

This divinely entrusted task, however, faces a severe test in this modern age. The realization of the task is no holiday affair. It is not a pleasure excursion. We are called upon to wrestle not merely against flesh and blood, but against principalities and powers, against spiritual hosts of wickedness in high places. The hosts of sin are pressing hard, crime and lawlessness stalk abroad through the land. The Church must, therefore, be a militant Church. It can never discharge its obligations by remaining in camp and singing itself away to everlasting bliss. Allow me to mention but three of these forces in modern society which are putting our Protestant forces in America to a severe test.

First—*The spirit of materialism.* It cannot be denied that the controlling spirit in the modern world is that of material-

ism. Worldliness and secularism are controlling factors in life. The State itself in which the Protestant Church has been set is a secular institution. It was so intended from the beginning; it has remained such to the present. The forces of life are materialistic. Gold is our God. The Almighty Dollar is Almighty God. The rule of gold is our golden rule. We rush after material things like hunters after game and

"For a cap and bells our lives we pay,  
Bubbles we buy with a whole soul's tasking."

Second—*The mechanistic philosophy of life.* The spirit of the machine is controlling almost every situation. Under the influence of this philosophy we have magnified the machine and we have minimized personality. This spirit has seeped down into every department of life and has even percolated into the Church itself. Many of our Churches are simply like Ezekiel's vision—wheels within wheels, from which the spirit of the living God is absent.

Third—But there is a third great factor which is testing the Protestant forces in America. It is *the new humanism.* What is the new humanism? We are familiar with humanism as it appeared in the thirteenth, fourteenth, fifteenth and sixteenth centuries. Then it was a liberating of the human mind. It was a lifting of humanity above matter. Alexander Pope wrote his essay on "Man," and his first line was "The proper study of mankind is man." By that he meant that man is superior to matter. Man is greater than rocks and rills and floods and fields and hills; greater than the molecule or the atom. The Greek wrote the inscription over his temple, "Know Thyself," and out of that movement there sprung the Renaissance and out of the Renaissance there flowered the Reformation which gave us Protestantism. But the new humanism is something of a different order. It is a movement not only to lift man above matter, but to raise him above God. Bluntly speaking, the new humanist says I have no use for God. I can run this universe and my supreme mission in life is not to glorify God but to realize and express myself. This new

humanism is far more prevalent in American life today than some folks are wont to imagine. It appears in almost all of our periodicals, in much of the literature of today. It is being taught in many of our educational institutions. It is even preached from some of our pulpits. This is the fundamental reason for the apathy and lethargy which we find in the Church of Jesus Christ today. Humanism and its twin sister naturalism are responsible for the slump which we experience in many of our Churches today. If the task of Protestantism is to be discharged by the Protestant Church of today, we will have to reckon with these three major forces in human life.

There are other conditions which are putting us as Protestants to the test. Protestantism has no official voice to speak forth its ideals. It cannot proclaim its message with one voice. In Protestantism there are many voices and each has a different message. When the Pope of Rome issues an encyclical he speaks for the whole of his constituency, and the entire Catholic world listens and responds. But in Protestantism we have no official voice to herald our message. Moreover, Protestantism is divided. There are almost two hundred separate units of Protestantism in America. Talk of Mr. Heinz's "57 Varieties"—in Protestantism there are more than one hundred and fifty-seven varieties! Protestantism has sacrificed unity for liberty. The Roman Church has surrendered liberty for unity. Somehow we must reach the point where, with the eloquent orator, we can exclaim, "Liberty and union, now and forever."

Again, Protestantism in America is supported by voluntary contributions. The spirit of voluntarism controls the whole Protestant enterprise in America. The State does not subsidize the Church. Protestantism must be supported by voluntary giving, by voluntary membership, by voluntary service. Nothing like it on a corresponding scale has ever been attempted anywhere in all the world. Consequently, we must depend upon the love and loyalty of our constituency. Here Protestantism must make its great and final stand and here it must realize the great experiment of a free Church in a free State.



GROUP OF INDIANS, BLACK RIVER FALLS, WISCONSIN

### III. *The Temper of the Task*

What is the spirit in which this task must be performed? Let me name three phases which it seems to me are of paramount significance.

First—*Cooperation*. It is evident that a task of such stupendous proportions cannot be accomplished by one unit of Protestantism going forth on its own accord. When the world unifies its efforts it is necessary for the Church to do likewise. There is need of a mobilization of our forces, an amalgamation of our resources. I am not now pleading for organic union of the Churches, although if there are to be any mergers I would as soon have my Church unite with the United Presbyterian Church as with any other Church—but organic union is not as necessary as cooperation on the part of the forces of Protestantism in America. The battalions of evil must be conquered, but they can be conquered only when we all become allies in a great and common cause.

Second—*Conviction*. This task can be accomplished only when we are consumed by the power of an irresistible conviction. The trouble with too many of us is that we stand for nothing. We hold no convictions. We have too many namby-pamby Christians who are unable to give a reason for the faith that is in them and who are not willing to lay down their lives in order that the things which they have held for truth may live.



In 1925 the Christian world observed the sixteen hundredth anniversary of the founding of the Nicene Creed. I took occasion at that time to familiarize myself once more with the wonderful history of the Council of Nicea in 325 A. D., when this great Christian Confession of Faith was formulated. At that Council there were 318 Bishops in attendance. They had come from the then known ends of the earth. Most of them had just come out of the fires of a great persecution. There was a Bishop present who had an eye bored out at the socket, another had an ear cut off, another his nose split open, another his mouth torn open to the ear, another had an arm torn out the shoulder, another a leg from the thigh. There was a Bishop with both legs hamstrung. For weeks and months they sat together in a semi-circle, with their bodies bared down to their waists, and upon every body there were marks and scars for the Lord Jesus. Why were they there? Over in Alexandria there was a man by the name of Arius, sixty years of age, with his hair disheveled, hanging down over his face and to his shoulders. He had to be steadied on his feet by the assistance of two men. When he spoke he shrieked in a harsh voice. That man Arius had declared that Jesus was not the Son of God. These Bishops from the Church had gathered at Nicea in order to take counsel on this fact and after they had deliberated for days and weeks and months they finally rose and this is what they said: "We believe in one God, the Father Almighty, maker of heaven and earth, of all things visible and invisible; And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God; begotten not made," etc. And because they thus gave expression to their inmost convictions the Christian Church sixteen centuries later is pleased to confess its faith in the words of the Creed which they formulated. Ah, if we had convictions like theirs, we, too, would set currents into motion whose force would not be spent in many a century!

Third—*Consecration*. This task cannot be accomplished by depending upon our own strength even though it is a united strength and is backed up by conviction. We need Divine assistance. This task must be done in the spirit of prayer. Prayer is that force which integrates us with God. It builds a bridge from man to God and from God to man. It makes available spiritual resources without which we shall find ourselves powerless. It is only by prayer and fasting that man may prevail.

#### IV. *The Triumph of the Task*

There are those who ask the question whether any task remains for Protestantism; whether, perchance, Protestantism has not already passed into its twilight zone. We have read a book "The Passing of Protestantism and the Coming of Catholicism," and there are those who ask the question—is it a rising or a setting sun that we see? But in this great enterprise we cannot fail. We see the triumph from afar. Today, we struggle, but tomorrow comes the victory. The Church of Christ has never failed. It cannot fail. The gates of hell cannot prevail against it. Christ has never been defeated, and His Church must eventually win. What we see is a rising sun. We have moved not into a twilight zone, but into a morning dawn. Some years ago, Edward Rostand wrote, "The Chanticleer." This common, barnyard fowl was the herald of the morning. He dug his claws into mother earth in order that all nature through him might become vocal in his call for the new day. Other chanticleers took up the cry and there was a chorus calling for the day. See, the morning begins to break! Over the eastern horizon are faint gleams of light and then the highest mountain tops are touched with light, then the valley is bathed with morning light. "The great world rolls out of darkness into light. It is day-break everywhere." So let us call for the new day and it will come.

"The night is far spent;  
The day is at hand."

Let us put off the works of darkness and put on the armour of light, for now is the day of our salvation.

## *Conferences of Pastors and Elders of Home Mission Churches*

BY REV. JAMES M. MULLAN, *Superintendent*

CONFERENCES were held with the missionaries and their delegate elders present at the annual sessions of the Eastern, Potomac and Pittsburgh Synods this Spring, with representatives of the Board of Home Missions. The conference of the Eastern Synod's group was held on the opening day of Synod at Schuylkill Haven, Pa., from two-thirty until after five o'clock in the afternoon. The conferences of the other two Synods were evening dinner conferences. They were all well attended.

It was thought best not to prepare a program for these conferences beforehand, but to build up the program at the time of the meetings. This proved to be highly satisfactory. These subjects were proposed and discussed by the groups:—The Present Financial Status of the Board of Home Missions; Supervision of the Mission Churches; District Conferences, Similar to the Annual Synodical Conferences, With More Time for Discussion; How the Several Boards of General Synod Might Help One Another

Financially; How Churches With Reserve Funds Might Invest Them With the Boards; Classical Reconstructions so as to Relieve the Board of Home Missions of Support for Non-Mission Fields; To What Extent the Mission Churches are Utilizing the Present Depression to Increase and Extend the Spiritual Influence of the Church in Their Communities; The Future Attitude of the Board of Home Missions Toward the Missions—(Will the Policy of Support Now in Force Be Changed?); How to Increase the Sunday Evening Service Attendance; More Definite Statements from Time to Time as to the Financial Condition of the Board of Home Missions—and Other Boards; To What Extent Are Staff Meetings Held at Headquarters to Co-ordinate the Home Mission Work on the Field?

These conferences were profitable, so the persons present said, and in each case it was decided to continue them—if possible—devoting more time to them.

## *Observations of the Treasurer*

J. S. WISE

THESE are the days when one's faith is tested to the limit. In all my life I have never wrestled with graver problems than now. They are not personal problems but official ones. As the Treasurer of one of the four great Boards of the Reformed Church, practically all of my problems are official ones and these, in turn, I feel justified in sharing with my readers. For my readers are, almost without exception, members of the Reformed Church thereby making the problems, more or less, mutual ones. I derive much satisfaction and relief in the knowledge that there are many others who are sharing them even though they are not directly responsible for their solution.

Each day, then, has its own problems and they must be faced daily. "Sufficient unto the day is the evil thereof." Consequently, the carping critics and insist-

ent individuals, whose demands upon the treasury are often tainted with ugly streaks of selfishness, become the ever-present and traditional "flies in the ointment," that not only test one's faith but one's patience as well. Moreover, the days come and go. Spring always follows "the winter of our discontent." Our faith is restored, the work goes on and we thank God.

Now, is that not the way we are forced to live in these days of depression? "Just for today, Lord, just for today." I know of no better way to start the day than to "tune in" on "Cheerio's" morning program and enjoy the fellowship of his honored guests and his cheery morning messages. He always follows the morning devotions sponsored by the Federal Council of Churches. A very happy combination, indeed!

I find it quite helpful and important to obtain the proper frame of mind before undertaking the day's work and attempting to solve its many perplexing problems. One enters his task fortified against the disappointments and obstacles that are sure to arise. Not a single day is absolved from these and, therefore, Cheerio is supplying a great need. His sympathy, counsel, music, humor, poetry and even the singing of his birds cannot help but drive away much of the gloom that has a strangle hold upon the aspirations of all mankind at this particular time.

This very morning the heart of his program was embodied in this expression: "there is a divine law of compensation at

work." It is only another way of expressing many of the precious promises and consoling utterances of our Lord and Master. Without this compensating law our task would be hopeless.

Of late, I have written much about the needs of our Board. I have written much about the sacrifices of our Missionaries. I have written much about our budgets, our lack of funds, about the decreased apportionments and many phases of our work, but in this article, inspired by Cheerio, I want to renew the expression of my faith in you, the Reformed Church, its Boards, the officers of these Boards and most of all in Him who is "the author and finisher of our faith."

### *The Social Service Commission*

JAMES M. MULLAN, *Executive Secretary*

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### *The World's Troubles*

**I**N a communication from the Social Service Commission to the Classical and Synodical Committees on Social Service this year the statement is made that the world's troubles are two-fold, for which there is only one cure—the Gospel of Jesus Christ.

In the first place, this statement says, we are suffering the consequences of the World War. Economically, that war cost so much that we fail to realize its magnitude and overlook its terrible effects upon the nations and the world. Kirby Page, who states that the direct and indirect money cost of the War was 337 billions of dollars, tries to make this vast sum concrete by saying that with that amount of money there could be financed a \$100,000 hospital for every one of the three million villages, towns and cities on this earth, with 37 billions of dollars remaining with which to endow medical research. It is preposterous to imagine such a financial loss without leaving an appalling burden upon the world too heavy to be borne.

But that is not all. The World War did not end when the armistice was signed and the Versailles Treaty was adopted. Such men of authority in international affairs as Frank Simonds and Walter Lipp-

mann are telling us that the World War is still going on and is now in its 18th year; that what has happened is that we are now using economic weapons instead of the ordinary weapons of warfare to accomplish the same results that some of the allied nations desired when it was proposed to carry the War into the enemy country and prostrate in the dust the central powers. That is now being attempted and there are those who will not be satisfied until that is done, which seems upon the verge of accomplishment at this time. During these years since the armistice was signed and the Versailles Treaty was adopted armaments have been increasing for the very good reason that the economic warfare going on needs military power for its support. At the present time five billions of dollars are being expended annually by the nations for armaments—more than at any other previous peace period in history, for which, with other war expenditures, 80 to 85% of the taxes that burden the people are going. This is more than \$8,000 every minute of all the days and nights through the year. This has happened in spite of the fact, and in violation of its terms, that the Versailles Treaty provided that reduc-

tion of Germany's army to 100,000 was to be merely the beginning of military reductions.

This means that we do not have peace and will not until this spirit of hatred and revenge is displaced by goodwill and brotherliness, which it is the task of the Church to bring to pass. In furtherance of this effort the churches should be rallied to the Peace Movement, which is the form that the "War to end War" has taken. An objective to this movement was the Geneva Disarmament Conference, now in session, to which there have gone petitions signed by over eight millions of people from sixty nations asking for complete and universal disarmament. In every possible way the churches should let their representatives in the White House and Congress know that we demand ultimately nothing short of absolute disarmament, and meanwhile we expect every move to be made in that direction; and that we stand four-square for the use, to the limit, of all the machinery that exists for the settling of international disputes without recourse to arms. We need not expect rapid recovery from our present financial plight until we bring the World War to a close and lift the financial burden from the shoulders of the common people who are always the greatest victims of taxation.

This communication, in this connection, calls attention to "National Defense" by Kirby Page, an exhaustive study of War in all its phases; and also to *Disarm*, a new publication by the League for Industrial Democracy at 112 West 19th Street, New York City, in the interest of constructive discussion of the war and disarmament problems. It is a non-profit making undertaking. All contributions are a free gift of authors and artists. The

first issue appeared as the Autumn number in 1931. It sells at ten cents a copy.

In the next place, this statement declares, we are suffering the consequences of an economic system that is the extension in human affairs of the principle of the jungle—"the longest paw and the strongest jaw," of which wars are a logical outgrowth and the *reductio ad absurdum* of it. The economic system must be Christianized or we are doomed. It is now either Christ or chaos. Either the economic system must be changed so as to give the workers their just share of the products of the common toil, or it will be revolution—and violent revolution is a doubtful expediency at best. Churchmen in business should be appealed to to introduce Christian democratic principles into their industries and throw their influence toward the working out of plans which point in that direction, such as unemployment, sickness and disability insurance, and a retirement pension system. Such measures as these would greatly relieve the present situation and be in the direction of industrial democracy which must come in a political democracy and can come with best results and the least hardship if done by peaceful methods.

Meanwhile, of course, we must continue to provide relief for those who are in need for no reason except that they are the innocent victims of what has happened, to which reference has above been made. The Classes and Synods are challenged by this communication, our Commission feels, to call upon our President and Congress to provide for direct aid to meet the present unemployment crisis by supplementing State and voluntary relief, which, from all accounts that seem to be reliable, are far from being adequate. At whatever cost we must protect and conserve human life and human values.

### *National Religion and Labor Foundation*

**U**NDER the above title a new Religion and Labor movement has been projected in this country to attempt to make religion effective in the economic life of the nation. It is non-sectarian and non-denominational. Upon its National Committee and Advisory Board of more than a hundred names appear such prominent

churchmen as S. Parkes Cadman, Sherwood Eddy, Lynn Harold Hough, Paul Jones, Bishop McConnell, Charles Clayton Morrison, John Haynes Holmes, John A. Lapp, Reinhold Niebuhr, Norman Thomas and Rabbi Wise. Prof. Jerome Davis, of Yale University, is taking an active part in its promotion.

A statement addressed to the ministers, signed by churchmen of the Protestant, Catholic and Jewish Churches, says:—"The world faces an appalling economic crisis. America is threatened with not only financial, but spiritual bankruptcy. We desperately need a reawakening of the flaming social righteousness of the prophets of old. Unless religion can be more effectively translated into the economic life of the nation, we will plunge into national and international disaster. It is time for a new Religion and Labor movement, to attempt to make religion effective in the economic life of the nation. We have therefore started a *Religion and Labor Foundation*, and propose to employ two full-time secretaries. We believe it is no time to remain rigidly separate, each in his own faith. Let us co-operate in a great non-denominational, non-sectarian movement, recognizing that

God is our common Father, and that we are all brothers. If millions are unemployed, and thousands are starving, they have been wrenched from our own family circle. We are cognizant of all the fine work now being done by various denominational social justice groups. We shall not attempt to duplicate but to furnish a framework for the co-ordination and expansion of co-operative activities. Just as the National Council for the Prevention of War has attempted to aid the cause of peace, so this new movement attempts to aid in securing economic justice throughout our American life."

No financial obligation is involved but members are sought who will render services indicated in the appeal and will accept services from others in the common cause.

The headquarters of this movement are at 1807 Yale Station, New Haven, Conn.

### *Rural Training for Missionaries*

RURAL training for missionaries is one of the besetting problems, and one of the most important, growing out of the recent widespread interest in rural populations on the part of the world Christian movement. It is becoming increasingly evident that the basic training for missionary service in rural areas with and among rural people should be rural—broadly agricultural, if you will—and that the specialized training in the seminary or in education should be built upon this background. This does not preclude the very desirable cultural training of an arts college, but it does shift the emphasis on what is the first prerequisite.

No one seriously thinks that an evangelistic missionary or native pastor should be an agriculturist, though this should not prevent him from taking an intelligent and helpful interest in the every-day practical problems of agriculture and farm life. He is the religious specialist, but he is dealing with people who come from rural backgrounds, whose livelihood is derived from the soil, whose social contacts are largely limited by their rural

environment, whose psychological reactions are conditioned by rural relationships and situations, and he should therefore know about these things. He should be able to feel "at home" on the land and with all living things which the land sustains, especially the people who inhabit the land. He must not be as one who walks apart. He needs to have and hold aloft Christian ideals for agriculture and rural life as well as for the individual and family. He should be able to understand and appreciate the cultural and religious elements in agriculture and rural life and relate them to personal religion. This same background is equally essential to the missionary educator and the teacher of rural schools. When we adopt the attitude toward rural training just expressed, the world Christian movement shall have gone a long way in making possible a more rural and, therefore, more natural and normal and direct approach toward bringing about "a rural civilization that shall be Christian to the core."

JOHN H. REISNER.

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"I certainly like to read THE OUTLOOK OF MISSIONS."—PAUL MOSEBACH, Melbourne, Ia.

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## THE EMERGENCY FUND

Has reached \$39,387.87

The number of congregations contributing, by Synods, and those having paid for all \$5.00 Certificates are as follows:

189 Congregations in Eastern Synod and	16 Paid in Full
113 Congregations in Potomac Synod and	8 Paid in Full
98 Congregations in Ohio Synod and	8 Paid in Full
54 Congregations in Mid-West Synod and	11 Paid in Full
45 Congregations in Pittsburgh Synod and	7 Paid in Full
41 Congregations in Northwest Synod and	5 Paid in Full
27 Congregations in German Synod of East and	3 Paid in Full
13 Hungarian Congregations and	2 Paid in Full
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580	60

There are 1713 congregations in our Church; 1133 have thus far made no reply. The Boards of Home and Foreign Missions thank pastors and members who have so kindly responded to the Emergency Fund Appeal.

### *When Christians Must Be Christian*

THE numerous upheavals which the Near East has suffered in recent years have brought the Moslems and Christians closer together than ever before. Understanding and goodwill are superseding prejudice and hatred. The Mohammedans are taking note of Christianity wherever it is lived effectively. A native of the Near East thus states both the problem and the opportunity which Islam offers to Christianity: "The Moslem must be approached in a new fashion. For a century or more this work has been carried on by way of argument. History and experience have shown this method to be a failure. If one approaches a Moslem in a spirit of superiority, if he is told that he must give up his religion if he is to come to the truth, or if Mohammed is spoken of as a false prophet, the Moslem is antagonized. This method closes every method of approach. If the mistakes and contradictions of the Koran are

pointed out, he will in turn point out those of the Bible. If the wars of Islam are mentioned, he will in turn speak of those of Israel and Christendom. Some of our doctrines must be simplified or restated for Moslems—such as the Trinity and the Person of Christ. If Moslems are to be won to Christianity, it will be to a type compatible with modern thought. But if Christians wish to evangelize the Moslem world they cannot do it with their present divisions and quarrels among themselves. Christians must be Christians in deed as well as in name. A young man defied me, saying, 'How can you prove that Christians are better than Moslems?' and he did not mean by 'better' more civilized. I stopped short! The East says, 'Give us Christ—not Christianity!' The evangelization of the Moslem world cannot be realized before the evangelization of the Christian world."—*The American Missionary*.

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

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## *The Centenary of Foreign Missions of the Reformed Church in America*

**D**URING the meeting of the General Synod in June at Kingston, New York, our sister Reformed Church is celebrating the Centenary of its Board of Foreign Missions. This is a memorable occasion. Already in the report of the Board in 1931 extensive plans were laid for a worthy celebration of this notable event. The able and genial Secretary, Dr. William I. Chamberlain, has prepared a most informing sketch, setting forth the early beginnings and progress of the work of Foreign Missions in the Reformed Church in America. He alludes to the distinctive characteristics of the Dutch as being courage, steadfastness, piety and zeal. Caution and thrift have not been wanting, but the marvelous record of a century also proves that the fathers saw and sought the invisible Source in their task. They have had a high sense of duty to God and man, which is found only in men whose vision reaches beyond here and now.

It is most interesting to read of the earliest endeavors in the Classis of Amsterdam, the policy of the Dutch Church in America and of the Dutch East India Company in their care of the churches in Asia. By the year 1620 we are told, missionary work had begun in Ceylon, Sumatra, Java, China, Formosa, Siam, Japan and many adjacent islands and dependencies. Between the years 1615 and 1725 more than 300 ministers, some as pastors to the colonists and some as missionaries to the heathen, had then been sent out from the Netherlands to the Dutch East Indies.

The organization of the Board of Foreign Missions in New York took place in the year 1832. From 1832 to 1857 the work was carried on in co-operation with the American Board. Ten years later, in

1842, the Amoy Mission in China was founded by David Abeel. The Arcot Mission in India was organized in 1853, in which the noble family of Scudders gave more than a thousand years of combined missionary service. Among the first missionaries to organize the Japan Mission in 1859 were Rev. Samuel R. Brown and Rev. Guido F. Verbeck. The name which stands out most prominently in the early history of the Japan Mission is that of Guido F. Verbeck. The founders of the Arabian Mission in 1889 were Rev. James Cantine and Rev. Samuel R. Zwemer, who had heard the call to the foreign mission field while students in the New Brunswick Seminary. The latest venture of the Board is the United Mission in Mesopotamia in 1924.

It will be seen how conservative in time the Church was in planting its Missions in China, India, Japan and Arabia. However, the firm foundations laid and the splendid progress made, show the wisdom of the officers of the Board.

One of the most helpful aids in the work has been the liberal contributions of the Woman's Board, and their increasing vision and power.

The missionaries of the Dutch Church rank high in scholarship and consecration. Those of the present age are worthy followers of the early pioneers whose far-seeing wisdom determined the policies that have been of inestimable service to them. Dr. Chamberlain pays this just tribute: "We see the Reformed Church's two hundred missionaries not only working patiently, steadily, in their own fields, but taking a leading part in the formation and promotion of interdenominational co-operation in Mission work in the Church of Christ in China, in the South India United Church in India, in the Church of Christ in Japan, in the Meso-

potamia Mission in Arabia, with their more than 200,000 Christian communicants."

The services of the following Board's Secretaries are also extolled: Dr. Isaac Ferris, Dr. John N. Ferris and Dr. Henry N. Cobb. To their devotion, wisdom and ability "the Church owes larger debt than can be computed." And we may well in-

clude in this meed of praise the name of our dear friend, the present Secretary, Dr. William I. Chamberlain.

Congratulations to pastors and members of the Reformed Church in America, who by their prayers, labors and gifts have made possible the splendid achievements of the first One Hundred Years in foreign missionary work!

### *An Expression of Unflinching Faith in Christian Missions*

**I**N response to the call of the Committee on Foreign Missions of the Western Section of the Alliance of the Presbyterian and Reformed Churches a group of members and officers of the Foreign Missionary agencies of some of these Churches met in Princeton on April 12th, 1932, and after a day of prayer and conference and discussion voted to record:—

1. Their gratitude to God for the measure in which in spite of difficulties and financial depression, their Churches have been enabled to maintain their Foreign Missionary work.

2. Their assurance that by the blessing of God these Churches will in due time restore and enlarge their work abroad and will go forward to the full accomplishment of their duty in association with the national Churches which have been established and with which it is their joy to co-operate.

3. Their unflinching confidence in the true basis of Missions; in the great acts of God for the redemption of mankind and in particular in the historic fact and the universal meaning of God's deed in sending His only begotten Son to be our Saviour and in His incarnation, His life and teaching, His death on the cross for the redemption of the world, and His resurrection as the beginning of a new God-given life for redeemed humanity.

4. Their conviction that the uniqueness and universality and absolute significance of Christ and His Gospel must be

unswervingly maintained by our Churches against all movements of syncretism or adjustment which compromise or imperil belief in the aloneness of our Lord Jesus Christ and the unique indispensableness of His Gospel and that nowhere save in this truth of Christ and about Christ is there any hope for the love and righteousness and power of redeemed human lives and a redeemed human society.

5. Their joy in all the movements of change, or turning and overturning, in the attitudes and conceptions of men's minds, in missionary methods and processes, in political and economic conditions, in the Church and in the world, which serve to lead men to Christ as the only Lord and Saviour and to bring Christ to His rightful place as the only Lord and Master of mankind.

6. Their abiding faith in the Church as the enduring agency of the Gospel and their reliance on the Holy Spirit as the sole source of its power.

7. Their deep sense of the need of prayer and their hope that all to whom God has entrusted leadership in the Missionary enterprise should realize that Prayer is their most important work; that Prayer should be the atmosphere and spirit of our Mission Board Offices and that in Missionary cultivation throughout the churches primary emphasis should be laid upon the development and strengthening of Prayer Groups and Individual Intercession.

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*"I feel One Dollar invested in THE OUTLOOK OF MISSIONS brings greater returns than most any other."*—MISS HATTIE A. ROSENBERGER, Bettsville, O.

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### *Christian Love, the Only Tie that Binds*

RECENTLY a Japanese Christian delegation paid a visit to Shanghai in the interest of Christian fellowship. The purpose of the visit, according to Rev. Akira Ebisawa, General Secretary of the National Christian Council of Japan, was as follows: (a) To find an opportunity to get in touch with the Chinese leaders. (b) To express our deepest sympathy and try to remove any misunderstandings of our fellowship in Christ. (c) To establish fellowship with the resident missionaries for co-operation and reconciliation. Speaking of the results, Mr. Ebisawa says:

We are convinced anew that the Christians, and perhaps *only* the Christians can well serve as the medium in such a delicate situation to bring about mutual understanding between different nationalities. Fortunately we had a few earnest Christians in the Japanese official circle in Shanghai, such as Dr. and Mrs. S. Inui, Prof. Y. Sakamoto and the vice-consul Mr. Hasegawa, all serving at the Consul-General's office, and also Commander K. Muzuno, the Secretary to Admiral Nomura, the Commander-in-chief of the Japanese Navy. The way in which they tried their best to meet every situation with a Christian spirit merits our profound gratitude.

There are two ways of remedy. I am convinced that our primary duty as Christians is to push forward to Christianize the two countries that the principles of love and good-will may govern the whole of each nation; secondly to work for the disarmament of all the nations in united efforts with the Christians in other lands. Here lies the great opportunity for Christians in both countries. In order to prevent such an occurrence in the future, I would like to suggest that the following facilities be set up in Shanghai as the center to deal with Oriental International Affairs: (1) A branch office of the

League of Nations. (2) An international agency of Christianity. (3) A Japanese Christian commission to influence the resident Japanese. (4) Improve the educational policy of both nations in fostering friendship. (5) In order to promote mutual understanding, various social and educational activities should be carried on.

#### *National Christian Council of China Issues a Statement Denouncing War*

Dr. C. Y. Chang, General Secretary of the National Christian Council of China, has issued a significant statement to the National Christian Councils in other lands concerning war. The statement is signed by the Shanghai members of the Executive Committee of the Council expressing appreciation for the messages of sympathy which have been received from Christian leaders and organizations in other lands and acknowledging failure "to bring all our relationships into the harmony of the loving spirit of Christ." The statement describes the horrors of war. It concludes with these significant remarks:

We, therefore, pledge ourselves anew, and urge all our fellow Christians to do the same, not merely to condemn the scourge of war but actively to support the movement for the outlawry of war that the relations of men may be builded upon other and more secure foundations.

In the political world the foundations of security are the rule of law and the sanctity of covenants, of which warlike acts are the negation. In the spiritual world the foundations of peace are living stones, men of sincerity and good will who will make the machinery of law and treaties work. We invite all who read these words to join us in turning to the cross of Christ, that we may be forgiven for all our pride and folly and inspired to follow in His steps, and in unceasing prayer and effort at whatever cost to maintain and strengthen the foundations of security and peace.

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"THE OUTLOOK OF MISSIONS keeps me well informed on our work in both the home and foreign fields. I present quite a lot of this information in our Sunday School."—MISS MINNIE SCHMUTTE, Norwood, Ohio.

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## *Great Difficulties Attend the Evangelistic Work in Japan*

WE hope the Church in America will recognize the immense difficulties under which the Church in Japan has labored lately. Economic conditions here, especially in the extreme north, may be described as well-nigh desperate. All values have been falling steadily for years, and unemployment is increasing. Bank deposits are declining, with the accompaniment of many bank runs and failures. Last summer was unusually cold and rainy, with the result that throughout Aomori Ken and Hokkaido famine conditions are widespread. There are many places where suffering is worse than it has been for fifty years, with the peasantry reduced to the necessity of eating shrubs and boiled roots. Many are obliged to sleep in the straw, like animals. The more ignorant country folk have taken to selling their daughters into a life of shame, for prices as low as fifteen dollars. There are villages where not a single marriageable girl is to be seen. And paradoxical though it may appear, the mildest winter in the records of Aomori City has made things much worse. Due no doubt to warm currents that have approached the coast to an unusual degree, the cold-water fishes such as the cod and the herring have not come as far south as is their wont. At this writing fishing has picked up a little, but during December and January it looked as if food fishes had vanished from the sea. Water-fowl were in consequence much scarcer, and the familiar porpoises were not to be found. The natural-ice industry is temporarily ruined. Lack of snow has prevented the farmers from making a winter-living by hauling timber and ice, and the railway bureau, which in a normal year spends 50,000 yen for snow removal in Aomori Ken, spent during this winter about 200 yen. When we add that because of the lack of snow on the roofs, village fires have been unusually frequent, and that most of the soldiers sent to Manchuria have come from Tohoku, it can be said that the cup of suffering for the peasants and fishermen has been filled to overflowing.

With conditions as they are, with more or less distress everywhere in Japan, it surely would encourage those who believe in the power of the Christian Church to know that the Christians, few as they are, have raised many thousands of yen to help feed the hungry and clothe the shivering. The Christians at Sendai have sent both food and clothing, and our missionaries, although their salaries have been reduced, and payments from America have been irregular, have given without exception. It can be truly said of many Japanese Christians that they cast their bread upon the waters. Who could help it? In the face of such distress, his heart had been of millstone, who had not, like the man of Auburn:

“. . . quite forgot their vices in their woe;

Careless their merits or their faults to scan,

His pity gave ere charity began.”

### *Help Asked for Noheji*

At Noheji in Aomori Ken, Rev. Katsuo Yokosaka has already begun a fine piece of work. He is much interested in the economic aspects of the rural problem. Noheji is a struggling collection of villages with about twelve thousand people, and despite the fact that it is a railway junction, it cannot be said to have a very promising future. Among the inhabitants are many of aristocratic descent, at least a dozen of the church members being descended from Aizu samurai who were banished to this part of the country after the Restoration troubles in 1868. These young people have inherited the desire to excel, and a good many of them leave after they have reached university age. The Noheji Church has 35 zealous communicants, but they average nineteen years of age. They conduct three Sunday Schools with 169 pupils, and two new preaching places will be opened in 1932. The problem of self-support for such a church is a knotty problem indeed. Four of its young men have formed a band to study agricultural problems and to regenerate the rural life of the district. They are trying to raise enough money to buy a few acres of farming

land, and hope to achieve church independence by running a church farm. Land within the limits of Noheji, good, well-drained arable land, can be bought (with present rates of exchange in mind) for less than a hundred and fifty dollars an acre. Who would help them to try this experiment by lending them the funds with which to buy a few acres?

*Rural Evangelism the Great Need*

The Noheji situation is an example of the difficulty that attends the development of churches in the country. The rural church is not like the city church. As Rev. Toyohiko Kagawa said to me last spring: "We are in danger of having too much Confucianism in the Japanese Church. Too many pastors don't like to go farther afield than the suburbs, and the open country frightens them." It is gratifying to see that the teachers and students of our Theological Seminary at Sendai are thoroughly alive to this dangerous tendency. There is even a desire to move the Seminary to the outskirts of Sendai and to make it a training-school for rural evangelists. One of the outstanding leaders of Japan in rural evangelism is Sugiyama (Genjiro), a graduate of Tohoku Gakuin, who has just been elected to the Japanese Diet by the farmer-labor party, in spite of the overwhelming victory of the reactionaries. The three evangelists, Yamaki, Sasaki, and Yokosaka, may all be called disciples of Sugiyama. There is a cheering tendency for the students of Miyagi and North Japan College to do direct evangelistic work around Sendai, according

to the missionary-in-charge of Miyagi Ken. Hence it is particularly gratifying to see the new church home for the students of the North Japan College and to note the gains of our College Church last year, during which 97 new members were received through baptism. The total membership of this church, which is only nine years old, is 853, of which number 312 are resident in Sendai. Its members raised seven thousand yen in contributions last year, and its young people's societies have 250 members.

*The Best Friend of Japan*

We affirm our faith that the Japanese Church, imbued with the spirit of the Prince of Peace, will bring Japan to the fulfilment of her destiny, and that she will ultimately control those elements which at present are threatening to compromise the nation's future. The Japanese Church resolves that by the grace of God she will regenerate a society so materialistic in its outlook that despite the machinery which exists to assure orderly constitutional progress, there are so many deluded wretches who vainly imagine they can help their country by murdering its ablest men. She works for the speedy coming of the day when her international relations will be governed by trust and mutual help, and freed from the menace of violence and aggression. Her efforts are just beginning to bear fruit. She asks the Christian Church in America, which she knows is the best friend Japan has in the world, to help her in her task.

GEORGE S. NOSS.

Aomori, Japan.

**Board of Foreign Missions**

Comparative Statement for the Month of April

	1931			1932			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Spécials	Totals		
Eastern .....	\$13,484.79	\$2,028.02	\$15,512.81	\$9,091.97	\$583.75	\$9,675.72	.....	\$5,837.09
Ohio .....	5,748.78	2,322.71	8,071.49	2,845.24	215.27	3,060.51	.....	5,010.98
Northwest .....	481.13	64.95	546.08	973.92	8.00	981.92	\$435.84	.....
Pittsburgh .....	2,428.00	38.97	2,466.97	2,000.91	1,382.91	3,383.82	916.85	.....
Potomac .....	3,545.25	1,397.83	4,943.08	4,205.28	119.40	4,324.68	.....	618.40
German of East.	1,356.68	70.00	1,426.68	885.89	20.00	905.89	.....	520.79
Mid-West .....	1,506.25	236.00	1,742.25	937.04	34.15	971.19	.....	771.06
W. M. S. G. S. ....	.....	5,231.48	5,231.48	.....	3,570.04	3,570.04	.....	1,661.44
Miscellaneous .....	.....	15.00	15.00	.....	4,360.00	4,360.00	4,345.00	.....
Annuity Bonds .....	.....	500.00	500.00	.....	.....	.....	.....	500.00
Bequests .....	.....	927.00	927.00	.....	.....	.....	.....	927.00
Totals .....	\$28,550.88	\$12,831.96	\$41,382.84	\$20,940.25	\$10,293.52	\$31,233.77	\$5,697.69	\$15,846.76
							Net Decrease.....	\$10,149.07

## *A Gentleman of the Old School*

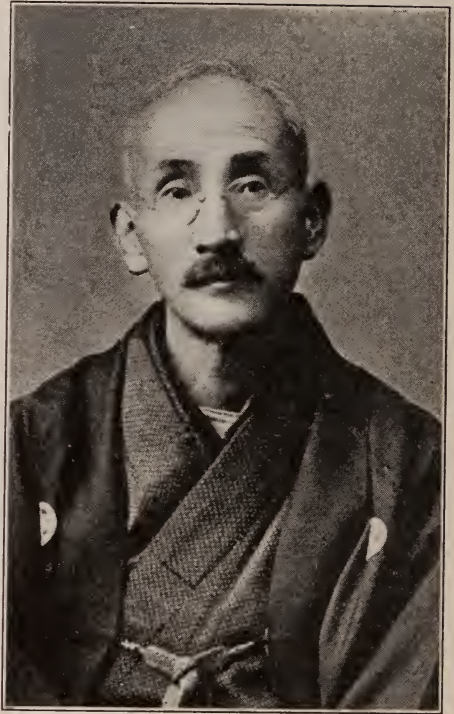
By REV. CHRISTOPHER NOSS, D.D.

**I**N our Almanac there is a List of Japanese Pastors (page 109 this year). Until recently it included the name "Takaku, Kokichi." Two years ago he died, and the name vanished from the list. Just a name! But how I wish that I had the power to make the readers of THE OUTLOOK OF MISSIONS see the vivid personality for which that name stands! It is all but impossible. The background is so different from that which Americans know. And Takaku San was unique.

Most of our Japanese ministers have been trained at Sendai, and speak our language more or less. Takaku San had no such training. But he shared our faith and was a powerful evangelist.

He was born in 1865, the second son of the wealthy Kanagawa family of the City of Wakamatsu, capital of the land called Aizu. For many years Wakamatsu was larger than Sendai is now, and was the most important city in North Japan. The samurai of Aizu enjoyed extraordinary privileges. They often served as bodyguard to the "Son of Heaven," who lived in seclusion in the old capital of Japan, Kyoto. Any one who dared to molest or insult a samurai of Aizu might be cut down instantly, and no questions were asked. When Takaku San was a tiny boy just learning to walk and talk, some upstart clans in the south took charge of the sacred person of the Emperor and proceeded to rule the country in his name. Aizu protested. Armies quickly came from the south. The city was utterly destroyed, and the fighting samurai were exiled. The little boy's parents died of grief.

The next largest town in Aizu was Kitakata. Here lived a man of samurai rank, who was considered harmless, being a teacher of the Chinese classics. His name was Takaku. Having no child of his own, he adopted the orphaned boy and taught him carefully. At the age of sixteen he sent him to Fukushima to sit at the feet of two noted masters of the classics. To the end of his life Takaku San was a competent Chinese scholar, and we who worked with him had to be on



EVANGELIST KOKICHI TAKAKU

our guard lest he sprinkle over our Japanese compositions Chinese ideograms that no one but himself could read!

At the age of nineteen he was employed as a clerk in a county office and continued as an official four years. As is the case quite often with men of exceptional mental ability, he was threatened by the twin devils of tuberculosis and alcoholism. He fell sick, and retired to his home in Kitakata. Here Christ confronted him, and he quickly yielded his heart to the Master. The only Church in Aizu was the Congregationalist. Our Mr. Oshikawa, traveling between Niigata and Sendai, must needs pass through Aizu, and his influence was felt there. But the first inquirers were baptized and organized by the Congregationalist leader, Mr. Niishima, who on account of the historic connection between Kyoto and Wakamatsu had been led to marry a daughter of a samurai of

Aizu. Takaku San, too, about the time of his conversion married a daughter of a samurai, and founded a family of rare Christian character.

In the first years of his Christian life he was employed by the Bible Society and traveled widely as a colporteur. In his home he started the weaving of the silk tissue called *habutae*, being the first one in Aizu to do this. This enterprise grew into a large factory, which under his oversight prospered, until a sudden collapse of values brought it to an end. Then he returned to official life and served the town of Kitakata as treasurer for three terms, twelve years. Through all these vicissitudes he remained a faithful Christian. It is remarkable that though he stood for a despised religion, and failed in business and was long a tax-gatherer, he always retained the affection and confidence of his townsmen. He had a talent for friendship.

In 1910 I was led to become resident missionary in Aizu. Dr. DeForest and other Congregationalist missionaries, who had done much for this region, urged me

to take over their interests. So I became acquainted with Takaku San. From 1911, for ten years, he served as my helper. I was over forty and he four years older. We had put very different careers behind us, and had almost nothing in common but our Christian faith. It was a blessed partnership.

We found in the heart of the city of Wakamatsu an abandoned house with an open shop in front. Into this he moved his family. In the shop he sold Bibles, hymnals and other Christian books. Here we started the street-preaching which has since become a sacramental institution in Aizu. Daily he visited my study, read and explained to me articles and letters, and patiently took my dictation of replies and copy for the printer.

His long experience had made him thoroughly familiar with all aspects of the life of Aizu. I used affectionately to call him my "Aizu Hyakkwazensho" (Encyclopedia). He had contacts with every section of the country. If I wished to hold a meeting anywhere I had only to suggest the place and the date: he would do the rest. The valleys back of the mountains that rimmed the great plain of Aizu intrigued me. Soon I found myself every spring and autumn traveling with him over a regular itinerary of about two hundred miles among the mountaineers, taking from ten days to two weeks each. He was never robust, and these tours must have cost him more distress than I was ever permitted to know; but he was uncomplaining.

We never had an evangelist who surpassed him in power to attract people to a religious meeting. He loved children, too, and had a way with them. So he played a very large part in developing our outstations at Inawashiro, Bange, Takada and Hongo, being responsible for weekly visits to one or two of them, at the same time superintending Wakamatsu Sunday School for years.

In 1918 we put our heads together and started the enterprise of newspaper evangelism, which has since had a great development. Thus his influence was felt in all parts of Aizu, and here and there far beyond.



CHAPEL AT KITAKATA, JAPAN

In 1921 I was called to Sendai for a few years of service there, and he ceased to be my helper. He became a pastor, the last years of his life at his old home town, Kitakata. Here again he had to live and work in a ramshackle rented house, which was bad for his health. But to all who came and went it constantly radiated good cheer.

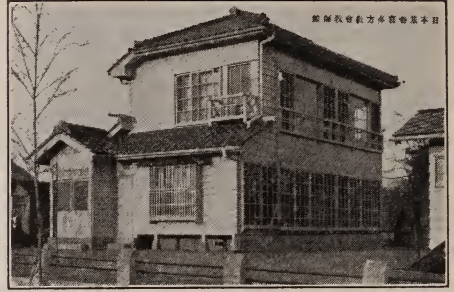
My colleague, Missionary Nugent, improved his furlough by raising money to help him buy and build. Money was to be raised also at Kitakata. But Takaku San had one weakness: being a samurai it was hard for him to urge the people of Kitakata to contribute to the building fund from their scanty means. In the early summer two years ago, eager to see the project completed before winter came, he overexerted himself. June is a chilly month in Aizu. He contracted pneumonia and died on the 26th. As his heart failed, the last to speak to him was his heroic wife: "Farewell. You are going to the place where Jesus is. Go in peace to the heavenly world." He nodded assent and was gone.

At his funeral the house overflowed. There were one hundred and forty-three telegrams from some of those who wished to attend but could not. At various remote places there are not a few who remember him with gratitude, and have yet to hear that he is no longer among the living.

Takaku San was a man of prayer. As one who traveled with him much, I can testify that he never neglected the morning watch. Even in his last illness he insisted that family prayer be not omitted. Though troubled all his life by an annoying cough, when in the attitude of prayer he was mysteriously able to refrain from coughing.

From the time of his conversion he was a constant reader of Christian books. Like most of our Japanese ministers, he was a fundamentalist. In some respects my views were more modern. But we had no time to argue. Facing the forlorn multitudes about us, there was but one thing to do,—to preach the one and only Gospel.

From the heart he loved all men. Even criminals appealed to him confidently, and he always responded.



PARSONAGE AT KITAKATA, JAPAN

In regard to practical issues he and I often differed widely, and on occasions he knew how to "talk like a Dutch uncle." Forthrightness is characteristic of the samurai of Aizu. A favorite adjective with them, signifying "sincere," is "*ura omote ga nai*" (having no front and back).

Serious as he was, he had wonderful resources as a humorist. A gathering of Christians over which he presided usually began with meditation based on Scripture, proceeded to a season of prayer, and was apt to end in a gale of laughter. The last item would perhaps shock a Puritan. I never knew a man so abounding in power to make people laugh at our common human follies. When his wit began to flash, the audience was at his mercy. Knowing the hard lives of those to whom he ministered, I gave thanks for the clean fun which he dispensed. It had the effect of rinsing, cleansing and refreshing the soul.

He left a rarely fine family. The oldest daughter, who was sent by our Mission for postgraduate work at Hartford Theological Seminary seven years ago, has since been a leading teacher in the course for women evangelists connected with our Miyagi College in Sendai. Two younger daughters have been trained for Christian Kindergarten work, in which they are exceptionally efficient. The oldest son is a leader in the corporation that controls Japanese enterprises in Manchuria. The second is active in the fisheries off the coast of Kamchatka. Two other sons are on their way into the world of business.

When the Christians and other citizens of Kitakata learned that the struggle to

secure equipment for the church was the immediate cause of his death, they solved the financial problem in short order, and

today the beautiful chapel and the parsonage of which he dreamed stand a monument to his devotion.

### *A Letter from the President of Central China College*

My dear Dr. Bartholomew:

I am writing now to report to you that Hua Chung College is fully registered with the Ministry of Education in Nanking, as a "Ta Hsio," which means an institution of university standing, with at least three schools.

Ever since we received permission at the end of June, 1931, from the authorities of the American Church Mission to proceed with registration, our experience with the government, local as well as central, has been pleasant in this matter. The registration of the College at this time signifies several things to our minds. First, we have declared our intention by this act to obey the law of the land and to show our confidence in the Government even at such a critical time. Secondly, the registration gives a legal status both to the Directors and to the Institution itself. We have now the protection of the Government, as any other registered institution in the country, and we have a right also to make our difficulties and complaints known to the proper authorities if there should be any. Thirdly, registration gives our students the privilege of transfer to other registered institutions as well as recognition to their standing when they graduate from the College, in government examinations for civil service and for government fellowships to study abroad. It will qualify them as secondary school teachers in government or private registered schools. This means that we shall be able to staff our own Christian schools with Hua Chung College graduates.

Our chapel attendance is voluntary and our religious instruction on an elective basis. As a matter of fact, while we get to know our students better this year, there has been a closer relationship between teachers and students, and personal evangelism may be carried on as much as we wish. It is interesting to note that it is at this time, after the registration of the College, that the students, faculty mem-

bers and workers in the College have come together to form the Hua Chung College Christian Fellowship, which promises to enrich the religious life of our community here.

We desire the full support of your Mission in making the College one of the strongest Christian institutions of higher learning in this country. We are very grateful for the services of Dr. and Mrs. Paul V. Taylor. Dr. Taylor has been dean of the Faculty and professor of Education. No one works harder than Dr. Taylor both in his office and in the class-room. He is such a practical man. Mrs. Taylor has been teaching piano as a voluntary part-time teacher. She is filling an important position in the College



MR. AND MRS. C. L. LI

for the musical education of our women students. Mr. Ching-lien Li, B.A., M.A., has also been on your Mission support.

I wish to remind you, however, that according to the scheme of reorganization of the College, as adopted in 1929, your Mission is to supply four full-time teachers, and so far we have been able to get three. We hope that economic conditions in America will soon improve and make it possible for you to send the fourth teacher who, we hope, will be a missionary.

You will be able to share our feeling, of course, that the Hua Chung College is really one of your Mission institutions in China. It is the former Huping College transferred, without the Middle School, to Wuchang, and we will endeavor to do the noble work that Dr. Hoy and his colleagues were doing at Yochoh before 1927.

We have at present five students in the College from your Mission—one woman and four men. But we are sure that the number will increase from year to year. We know that the students are feeling perfectly at home here, and we hope that they find that Hua Chung is a little better equipped and better staffed than any of

the denominational colleges in the Central China region was in the olden days.

The need of secondary school teachers, well trained under Christian auspices, is one of the crying needs all over the country and particularly in our region. It is our endeavor to meet this need by building up the School of Education, which we hope your Mission will regard as its main interest. With the three schools properly equipped and staffed, we hope your students will feel that they have the best opportunities to prepare themselves for service in the Church and in the Nation.

It is our deep conviction that we are doing God's work and the only way is to venture forth in the faith that we shall come out all right in the end. We are taking the greatest precaution, of course, to guard our interests as well as those of the co-operating Missions. . . . We have had a most quiet and peaceful semester last fall, and we expect to be able to finish the year without any disturbance. The students have shown wonderful spirit in spite of all the disturbances and upheaval. They have not lost a single day so far from their studies.

FRANCIS C. M. WEI.

### ***Report of the Standing Committee on Foreign Missions to the Eastern Synod***

Dear Fathers and Brethren: The facts submitted in this report were gleaned from the documents referred to this Committee, as well as from conferences with those to whom is committed this great world task. The report of the Board, clearly and unsparingly, portrays the current conditions of our field and force. The year has been replete with startling revelations and emergencies. Any attempt to describe the lights and the shadows of our Foreign Mission problem in a brief report would be abortive. However, there are certain outstanding facts which should engage our most serious attention.

The Board has encountered some serious losses and reverses. There exists a grave political crisis in the Far East, in both of which countries involved we have our major missionary interests. There has been a reduction in the budget of the Japan Mission, the reaction of which will

have its effect on the work and on the worker. In China in the last five years, the workers were reduced by more than half, but the size of the work has not been reduced. The flood in the Yochoh district exacted its usual toll of life and suffering. Communism is taking a hold upon the youth through a well organized technique. The spirit of those who are loyal at the post of duty is a heroism, such as you do not find anywhere in the trench. Life's heaviest losses and life's greatest problems are not material. The loss of Prof. Ito, of Sendai, a teacher of no mean ability, and the passing of Elder Bareis, a devoted member of the Board for 23 years, are serious losses to the work.

There are, however, some things that cheer us. There have been completed a number of new chapels, and there is a growing strength of self-supporting



churches. Dr. and Mrs. Staudt have given to the Church the splendid opportunities offered by the United Mission in Mesopotamia. Dr. Schneder was continued in active service. This is quite proper. Dr. Schneder and North Japan College are synonymous terms. There is a feeling in the Church that peace should prevail in China and Japan, and we believe that the responsible political leaders understand this as not being a mere gesture of the Church. In spite of the complex situation lodged at our doors, there is a spirit of optimism and determination which knows no defeat. Let us apply ourselves diligently to our task, and our own eyes will see the wonder working power of faith.

This report would not be complete if no reference were made to our present financial condition. It is a condition developed into a crisis. We have not a word of rebuke for our many pastors who have failed to raise the apportionment. Possibly, with all of us, getting of apportionment money is a difficult task. Let us not deceive ourselves, our people do not have the ability to give as in former years. A recession in the world of industry, cut time and cut wages, have imposed critical conditions well-nigh discouraging upon many of our pastors. We would encourage our churches, and exhort them to do their very best. The extra pull lifts the load. In the same spirit we would encourage the members of our Board by us, as pastors and elders, pledging anew our honest efforts to do a good job this year by Foreign Missions. The Emergency Campaign needs our support at once to meet the stringency of a financial obligation. Our possessions determine our indebtedness. This tried, tired, and troubled world needs the Gospel. The

debt of the Foreign Board is the largest of any, it is the debt of the Gospel we owe to the world. Jesus Christ, the Alpha and the Omega, is the only answer for a world crowned with thorns; let us manifest the moral equivalent of the sacrifice of our Master in our life and service.

WE RECOMMEND:

1. We gratefully acknowledge the goodness of our Heavenly Father in these trying times. We believe that our present depression is not that God has withdrawn His goodness, but because man has projected his selfish will.

2. We rejoice in the continued service of Dr. Schneder, whose ripe judgment and efficient leadership are of valuable service in these troubled times.

3. We commend Foreign Mission Day and the Emergency Campaign to our churches as special efforts to enable the Board to do aggressive work, and to relieve the Board of its present plight.

4. We appeal to the pastors and consistories of our churches to raise the apportionment, with special reference to Missions. Unpaid apportionments have thrust this condition of a crisis upon us. Failure in this cuts the nerve of the New Testament and we further urge our congregations to let the Foreign Mission apportionment be among the first items paid.

5. We are sorry to learn of the illness of Dr. Bartholomew, and we, through our Corresponding Secretary, convey to him our prayers for recovery.

Respectfully submitted,

T. A. ALSPACH,  
JOHN LENTZ,  
WM. E. HARR,  
HENRY SACHS,  
R. H. SCHMICKLE.

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*"I would miss the book so much if I didn't get it. I always enjoy reading articles from Japan, China and Baghdad."*—MRS. ANNA HOFACRE, Ashland, Ohio.

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*"It surely is a pleasure to me to send in all these new subscriptions to you."*  
—MRS. EDW. NEIMAN, York, Penna.

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## *Iraq May Be Set Free*

**I**RAQ, modern representative of the ancient empires of Babylonia and Nineveh and of the Caliphate of Baghdad, has been conditionally accepted by the Council of the League of Nations as a candidate for admission to the League. If it accepts the conditions imposed, its election by the Assembly next fall will be in order and it will become the fifty-sixth member of the League.

It will be the first of the States placed under mandate to be relieved from such tutelage, and the first Arab Nationalist State to enter the League. It will be the second Moslem member, Persia having preceded it. Its admission may be expected to stimulate the desire of other Arab Nationalist countries now under mandate to be freed from such dependence. Syria will probably be the country in which this tendency will be especially strong.

This country has important interests in Iraq. In the Mosul oil fields, American oil interests share equally with the British, Dutch and French concerns. There has been of late years a growing outlet for American machinery in Iraq, particularly pumping machinery used in the extensive irrigation projects being developed. The volume of American trade, however, is still small. American exports to Iraq amounted in value in 1930 to a little over a million, while Iraq exports to this country were valued at \$3,778,000.

One of the conditions requires Iraq to maintain the present judicial system for a decade, after which foreigners will be subject to the same courts as natives. Still other clauses of the agreement to which Iraq must subscribe afford protection to racial and religious minorities and safeguard the rights of missionaries. The protection of minorities was essentially an American contribution to the peace treaties, President Wilson being its chief champion.

The predominant religion in Iraq is Moslem, but the adherents of Islam are divided almost equally between two sects, the Sunnites or orthodox, and the Shiites, to whom the majority of Persians belong. The Sunnites number 1,146,000; the Shiites some 300,000 more. There are 87,000 Jews and 79,000 Christians. Some

of these, commonly called Chaldeans, are Uniats, that is united with the Catholic church; others are Nestorians among whose co-religionists in Persia there has been a long-established American missionary effort.

Americans have taken an active part in educational work in Iraq. There recently went to that country a mission headed by Dr. Paul Monroe, director of the International Institute of the Teachers' College of Columbia University, invited by King Feisal to make a survey of the kingdom's educational system. Iraq's educators are largely American-trained. The secretary of the King, the head of the Normal School, most of its teachers and almost all of the principals of the elementary schools received, according to Dr. Monroe, at least a year's training under the direction of the International Institute. It is planned in promoting Iraq education to make extensive use of the traveling or motorized school among the nomads.

Iraq has made a creditable start with its educational system. There is a Minister of Education in the Cabinet, and 291 State-established primary and elementary schools with 1,195 teachers and 31,072 pupils of both sexes. There is a secondary school at Baghdad and another at Mosul and nine intermediate schools at other places. There is a university whose first block was opened in 1926; other units in the educational system are a law school, an engineering school, a medical school, a military college, two technical schools, a theological seminary for each of the two Moslem sects, and training schools for primary and secondary teachers. Instruction is given in Kurdish in Provinces that speak that tongue, and in Turkish in the few Turkish centers.

Iraq has a five-year plan of its own, in the shape of a program of public works extending over that period. A housing project for Baghdad, where congestion has been extreme, is a feature.

Iraq is a constitutional monarchy, the sovereign being Feisal, son of the former King Hussein of the Hedjaz, head of an old Meccan family. There is a two-chamber Parliament, with the lower branch elected by the people.

*(Continued on Page 282)*

## *Our Young People*

ALLIENE SAEGER DE CHANT

*Excerpts from the Shady Side Songster*

*Memories of Shady Side Conference, Shady Side Academy, June 21—July 1, 1931*

WHAT has Shady Side Conference meant to me? Well, it's just impossible to enumerate ALL the fine things of such a conference. But naturally there was something that impressed me more than anything else. What was it? Morning Watch. That fifteen minute "chat" with the Maker of the Out-of-Doors seemed a perfect setting for every day. The idea seemed to originate at Kiski, and I have experienced "Morning Watch" or Quiet Hour ever since.

\* \* \*

Association with such a lovely group of people does one's heart a lot of good. The young people were so pleasant and showed to the older people such filial respect one could not help but feel very proud of them.

\* \* \*

It is hard to say what I liked best at Shady Side. Everything was so wonderful. But I believe I liked the Sunset Service and the Family Group before bedtime the best. Those beautiful and inspiring Sunset Services are my most vivid memories. . . . I am happy to say that I will probably be back this summer. Father and mother asked me what I would like for commencement. I told them another summer at Shady Side. I don't know where I could have a better time or derive more benefit, do you? I am looking forward to another ten days of inspiration with which to face life this fall. I think Shady Side enables one to

see his way clearly and thrash out puzzling problems.

\* \* \*

I found it a lot easier to make friends at college on account of making so many friends at the conference.

\* \* \*

Shady Side enriches one's life so much by the way it opens one's heart and mind to talk and express oneself and get spiritual help as well as an incentive to go home and work.

\* \* \*

Conferences such as Shady Side give to those who attend a training in the things that are needed to do the most effective work in the church. They furnish a foundation and materials for the leading of others to live a better life. Ten days of fellowship with ministers, Sunday School teachers, Christian young people and older folks who are striving to live the very best, leaves its imprint that can never be erased. My most valuable materials, notes, literature and suggestions are those which I obtained at these summer conferences. It is to these that I refer when I need materials and suggestions for the young people's work, Sunday School class or whatever it may be.

\* \* \*

The bookroom. It seemed to be a meeting place at first for everybody—especially the Kiski-ites.



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A QUIET WALK IN THE WOODS

The Ping Pong Tourney!

\* \* \*

Norwegian Baseball. 'Member how it crippled us?

\* \* \*

Dr. A. V. Casselman's black derby. And it wasn't his father's, either. Was it, Dr. Casselman?

\* \* \*

Stunt Night!

\* \* \*

We can't forget the most enjoyable excursions to two distinctly different types of homes! One a mansion—such a magnificent home we thought existed only in Fairyland! Then, the comfortable, quaint log-cabin nestled among the Pennsylvania hills near a refreshing brook—

\* \* \*

. . . the clean, friendly, sportsmanship existing in the whole group: faculty and student, hired help and the "waited-upon," black and white races, ministers and mere church members!

\* \* \*

It was in class and we were discussing the triumphs and the trials of the modern missionary. Suddenly, with vehemence, one of the boys blurted out, "It isn't right that such demands are put upon them! I never dreamed they had to suffer so . . ." but he couldn't finish. For a moment no one spoke. Then someone murmured slowly, "Perhaps—perhaps that's why they—they love it so."

\* \* \*

It was my turn to lead vespers and the boys agreed to share the hour with me. One of them read the call to worship and announced the hymns; one, who had not prayed before in public, asked God's

blessing on the speaker and her message, and a third introduced me to the group. I do not remember what I talked about, but I do remember the sky, and the faces of the hushed listeners seated there before me. And there was that divine something in each of those boys—particularly in him who offered the prayer, that made me feel "all cry-y" inside, and inspired me to give all I had, and more, to them and to all the others gathered there in the twilight. Of such youth is God's Kingdom.

\* \* \*

The tower clock was striking ten and as the echo died away, George Shults flash-lighted to Nevin Harner and to the folks on the dining hall steps, and the singing began. First it was the Harner dorm who sang; then we began—twilight songs of the long ago and the now. Slowly, then, out of the stillness, there rose a lone voice—clear and strong, and rich in quality and in feeling—"Nobody Knows the Trouble I See," and other voices joined in, the lone one rising higher than them all. Other Spirituals, too—"Ain't Goin' to Study War no Mo'," "Every Time I Feel the Spirit," and finally, "Steal Away, Steal Away to Jesus."

No one moved as we watched our Negro friends file slowly back to their quarters. Nor did we applaud, for one does not applaud a benediction. And as we finally wended our way to our rooms, not noisily as was our wont, we felt, perhaps for the first time, a real kinship with our Darker Brothers—a kinship that shall abide.

\* \* \*

Day is done, gone the sun

From the lake, from the hill, from the sky,

All is well, safely rest,  
God is nigh.

### Children's Corner

NOR are you forgotten at our missionary conferences, for there are classes for you, taught by folks who not only love Toms and Marys, and 'Lizabeths and Harolds, but understand them too.

And at Hood College Conference and at Colledgeville, it isn't a grown-up who puts up and takes down the flag each

day, but a Boy Scout, or a Color Guard of girls. So "Come and See" what the "primary" and "junior" lady has to tell you, this summer, about the boys and girls of China, and the small sons and daughters of American Indian fathers and mothers. There's handwork, too, and games, and scrap-books too!

# The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

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## *Cleveland—1932*

FROM the Fellowship Dinner, the official opening, until the Girls' Missionary Guild Luncheon when, with the stroke of the gavel, Mrs. Lewis L. Anewalt, retiring president, formally declared it closed, the 16th Triennial Convention of the Woman's Missionary Society of General Synod was beautiful—beautiful in theme, in perfection of detail, in co-operation, and in spirit.

Throughout the sessions, hearts were stirred by morning worship and vesper services led by Annetta Herbst Winter. The general theme of these devotions, "For Such a Time as This," was considered under the headings, Faith, Righteousness, Hope, Love, Power, Prayer, and Service.

The Life Membership Department was forcefully presented by the Secretary, Miss Ella Louise Klumb, with the assistance of women and girls from Fourth and Eighth Churches in Cleveland. A beautiful setting arranged by Rev. and Mrs. E. A. Kielsmeier and their daughter Miriam, pictured the "Gateway to Perpetual Service." Coming from a distance, and walking two by two through the gateway in the attractive white picket fence, marched the Life Members who were present—over 100 of them. After they had taken their places, representatives of the various groups assisted through this department brought their "thank-yous."

The afternoon with our missionaries will long be remembered. Mrs. Matilda Accola, Trustee of the Woman's Missionary Society, presented them. Those in the homeland were Rev. and Mrs. George A. Snyder of Akron, Ohio; Mrs. J. Wallace Neville, Buffalo, N. Y.; Mrs. L. Harrison Ludwig, Sioux City, Iowa; Mrs. Elmer E. Leiphart, Philadelphia, Pa.; Rev. and Mrs. Lee A. Peeler, Kan-

napolis, N. C.; Rev. and Mrs. Benjamin Stucki, Neillsville, Wisconsin; and Mrs. A. J. Herman, Duquesne, Pa. From other lands were Miss B. Catherine Pifer and Mrs. Arthur D. Smith of Japan; Mrs. Edwin A. Beck and Mrs. Paul E. Keller of China; and Dr. and Mrs. Calvin K. Staudt of Iraq.

Special messages were brought by Miss Helen Stacy, graduate of our Indian School, eldest daughter of Evangelist John Stacy in charge of our Mission at Black River Falls, Wisconsin; Mr. Stucki, Miss Pifer and Dr. and Mrs. Staudt. On Friday evening The Honorable Florence E. Allen, Judge of the Supreme Court of Ohio, held her audience in rapt attention as she spoke on "Christian Citizenship." Judge Allen looked back to the days when our country was founded, pointing out how in many ways we Americans have strayed from the high purposes which were in the minds and hearts of our forefathers. In many instances decent citizens have handed over government to the least desirable in the community. She assured her hearers, however, that if Christian people will but see to it that the intelligence, integrity, and idealism of the country speak through government, the dream of a community dedicated to human rights can still be achieved.

An impressive service of installation for officers and secretaries, "The Keepers of the Light," was prepared by Miss Kerschner and conducted by Rev. E. A. Kielsmeier at noon on Saturday immediately preceding the closing luncheon.

From far and wide the Guild girls assembled for their special meeting to which all present at the Convention were invited. Four girls from Buffalo arose in the wee hours of the morning and

drove 200 miles in order to be in Cleveland for the luncheon. Several came from Toledo, a distance of 130 miles. Had there been a vote among the girls it would have been unanimous that it had been vastly worthwhile to come, however great the distance. Many Guild Girls assisted Miss Heinmiller in working out the plans for the luncheon. Christian World-mindedness, the theme, was brought out in every step of the program and in place cards and decorations. A challenging

message was given by Miss Janet Gilbert, Secretary of the Otterbein Guild of the United Brethren Church. At the close of her address, during the singing of "The Whole Wide World for Jesus," a cross over the speakers' table shone forth and the globe beneath was flooded with light.

The dedicatory service, "The Way of Love," prepared and conducted by Miss Carrie M. Kerschner, was followed by the stroke of the gavel and the 16th Triennial Convention passed into history.

### *New Officers and Secretaries*

#### *President*

Mrs. F. W. Leich, Dayton, Ohio

#### *First Vice-President*

Mrs. L. L. Anewalt, Allentown, Pa.

#### *Second Vice-President*

Mrs. D. J. Snyder, Greensburg, Pa.

#### *Recording Secretary*

Mrs. D. E. Remsberg, Roanoke, Va.

#### *Statistical Secretary*

Miss Mathilde Berg, Milwaukee, Wis.

#### *Secretary of Stewardship*

Miss Helen L. Barnhart, York, Pa.

#### *Secretary of Thank-Offering*

Mrs. L. V. Hetrick, Easton, Pa.

#### *Historian*

Mrs. Irvin W. Hendricks,  
Chambersburg, Pa.

#### *Chairman, Educational Aid for Service Committee*

Miss Minnie Naefe, Jeffersonville, Ind.

A complete list of officers and Secretaries, new and re-elected, will appear in the Directory in the July OUTLOOK OF MISSIONS.

### *From a Delegate's Notebook*

WE are not sure that this is a world record, but at all events it is a notable one—Mrs. Anna L. Miller, Canton, Ohio, has been present at every session of eleven consecutive Triennial Conventions.

\* \* \*

For the first time in several years, there was a 100 per cent attendance at the sessions of the Cabinet of the Woman's Missionary Society of General Synod, which met previous to the Convention, in the Y. W. C. A., Cleveland, Ohio, May 21-24.

\* \* \*

Mr. and Mrs. Benjamin Stucki, of the Indian School, Neillsville, Wis., celebrated their tenth wedding anniversary by attending the General Synodical Meeting. When giving Woman's Missionary Society pins to all the missionary wives, Miss Kerschner presented Mrs. Stucki with red

roses (since she had already received a pin), in honor of the occasion.

At the Triennial Meeting in Hickory, N. C., the General Synodical Society had enrolled Mr. Stucki as a Life Member. He wished Mrs. Stucki to share with him the joys and privileges of such membership, and so before he began his address on Friday evening, he called Mrs. Stucki to the platform and presented her with the small gold cross, which symbolizes a Life Membership, as his anniversary gift to her. Miss Klumb gave the certificate.

\* \* \*

Miss Pifer, of Japan, was so deeply impressed by "Investments and Dividends," the Life Member Demonstration, that she immediately sought out Miss Klumb, secretary of this department, and enrolled as a Life Member. Later, when the Convention learned of it, they decided to re-

imburse Miss Pifer and present the membership to her from the Woman's Missionary Society of General Synod.

Life Memberships were presented to Dr. C. E. Schaeffer and Dr. Allen R. Bartholomew, General Secretaries of the Boards of Home and Foreign Missions, respectively.

\* \* \*

"Seeing Cleveland," a delightful sight-seeing trip, was one of the enjoyable features of the Convention. Numerous machines, contributed for the occasion by the Reformed Church folk of Cleveland, filled with interested visitors, accompanied by a Police Escort, saw Central Publishing House, Fairview Park Hospital, and other points of interest in the city. At the Hospital, Miss Edith Tunstead, Superintendent of Nurses, was hostess at tea in the Nurses' Home.

\* \* \*

On Wednesday afternoon, Mission Band workers were invited to "Meet Our Mission Band." The regular meeting of the Band of the hostess Church, under the direction of Miss Catherine Alben, was thrown open to visitors. Although the space was small and committee meetings nearby in balcony and alcove conspired to prevent onlookers from hearing what children and leader were saying, the interest evident on the faces of the children and their eager attention told a story in themselves. "Mr. Ben" joined them as they sat in the Council Circle and at the close of their story and discussion period spoke with them about the Winnebago Indians. The children had been learning about the Sioux.

\* \* \*

Westmoreland Classical Society, Pittsburgh Synod, extended an invitation to the General Synodical body to hold its next Triennial Sessions within its bounds in 1935. The exact place of meeting is to be decided later.

\* \* \*

In order to have such a large Convention move smoothly, there must be many people working "behind the scenes" so that every detail may be cared for. The Hostess Association, composed of women from the Reformed Churches of Cleveland, with Mrs. Henry Gekeler as Presi-

dent, had been working for three years on plans and preparation. Many committees were at work both before and during the meeting. The comfortable housing arrangements, the excellent meals, the beautiful flowers, the badges, the post office and information desks, the music, and the business-like way finance was handled proved that both chairmen and members of all committees were on the job. Willing pages were ever ready to take messages and be of whatever service was needed. It would be impossible to describe adequately all the pains taken that the visitors might be well cared for and that the meeting should be an outstanding one.

\* \* \*

Not only the evening music but that of each morning and afternoon was of an unusual order. Organists and soloists of a high calibre graciously gave of their talent and time in order that morning worship and afternoon vesper services might be all that she who led them had hoped they would be.

Special mention must be made of the musical features for each evening. A chorus composed of about 60 Guild girls of Cleveland, led by Miss Rose Henschel, of Fourth Church, sang on Tuesday evening, as well as at the Guild luncheon. There was not one present who did not feel a surge of pride as they sang—pride in the girls themselves and in the beauty of their "song." On Wednesday evening, the music of the Madrigal Chorus of the Phillis Wheatley Y. W. C. A. (for Negro women and girls in Cleveland), added much of enjoyment and inspiration to the meeting.

Who does not enjoy the music of a men's chorus? Decidedly unusual were the Galilean Sailors, attired in the white and blue of the sea. This chorus is composed of thirty men of the various Protestant churches of Cleveland who delight in singing the gospel story. Several of the men are members of the Reformed Church. Mr. W. J. Franks is the leader.

Because of the fact that the University was in the midst of examinations, the Western Reserve Choir was rather depleted. However, those who were free came and, under the direction of Prof.

Jacob Evanston, sang several numbers. They sang a capella and the beautiful, clear voices took their hearers soaring with them as they presented several classic numbers, including one Latin and one Spanish.

\* \* \*

It was to be regretted that a slight accident necessitated Mrs. J. L. Barnhart's return to her home before the close of the Convention. Mrs. Barnhart is the president of the Woman's Missionary Society of Potomac Synod.

\* \* \*

Many who were in attendance at the Cleveland Meeting took home with them

Indian baskets or beadwork made by the Winnebago Indians of our Mission. The sale of this material gives employment to a number of Indians and thus helps them to help themselves. It is hoped that baskets and beadwork may be available at the Depositories and probably at summer conferences this year. This will be particularly welcome while we are studying the American Indian.

\* \* \*

Miss Sara Jo Schilling, in charge of the bookroom at the Convention, reported sales of books and literature amounting to \$244.

### *Intercessory Retreat*

AT 4 o'clock on the Sunday afternoon before the Triennial Convention, Cabinet Members and Reformed Church folk of Cleveland joined in an Intercessory Retreat in Second Church of that city. All over the United States, groups were gathering at that hour and at earlier and later times during the day for the same purpose. The service, arranged and led by Mrs. Irvin W. Hendricks, directed meditation and prayer to the Source of all Power. Throughout the Church, prayers were rising for our missionaries; for Japan, China, and Mesopotamia; for our own land as it is related to the world; for the officers of the Woman's Missionary Society of General Synod; and for the Triennial Convention. "And Jesus came and spake unto them, saying, 'All power

is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.'"

Mrs. Hendricks said, in part: "Looking down through the ages, our Lord knew the difficulties His followers would have. . . . Too often we consider the task, and the part we have in it, as something too great for our feeble effort. We quite overlook the power that will constantly be with us, for He follows the commission with these words, 'And, lo, I am with you always, even unto the end of the world.'"

### *Looking Forward*

IN five years the Woman's Missionary Society of General Synod will pass its fiftieth milestone. An occasion such as that must surely have a suitable observance. Looking forward to a worthy celebration, the Society voted to set aside an amount from the foreign portion of the Thank Offering each year until 1937. At that time the fund of \$40,000 shall be completed and ready for use in the erection of a building for the American School for Boys, Baghdad, Iraq, to be known as the Edwin Warner Lentz, Junior, Memorial Building.

From the home portion of the Thank Offering, beginning with this year, eighty Church Building Funds of \$500 each shall be completed by 1937 as the Fiftieth Anniversary Gift for Home Missions.

Without a doubt, when 1937 arrives, there will be special Fiftieth Anniversary Gifts from other sources, also. The W. M. S. G. S. family is made up of representation by Classes and a golden anniversary in any family usually brings, from the children, gifts commensurate with the importance of the occasion.

### *Looking Backward*

WITH this year, Mrs. Lewis L. Ane-walt, retiring president of the Woman's Missionary Society of General Synod, has completed twenty-one years of

service as an officer—the past six as president, the previous fifteen as treasurer.

Several other twenty-first anniversaries were mentioned at the Cleveland Meeting



—that of the Thank Offering Department, and that of the system of literature secretaries. The first Secretary of Literature was appointed in 1911 in the person

of Mrs. Henry Gekeler.

In these instances, as well as in many others, the reward of service is more service.

## *Worship Service*

*(For use with the August Program)*

LORD'S PRAYER

HYMN—No. 320

“Jesus, My Shepherd, Let Me Share  
Thy Guiding Hand, Thy Tender Care.”

UNDERSTANDING

The plea for understanding comes to us with our first conscious moments. Even a baby has a crying time to make the grown-ups understand his needs. From infancy to old age, people are prone to feel that they are misunderstood.

One is impressed with the frequency that startling headlines appear in our daily newspapers concerning the suicide of both men and women, who take their lives because they are sure no one understands them or their desires.

The Cynthia Greys and the Dorothy Dixs are besieged with letters carrying complaints about misunderstanding mothers, according to the daughters' conceptions—these mothers failing to understand the problems of their children, husbands and wives misinterpreting each other's actions and so on. The world seems to be full of misfits.

Do we meet with the same difficulties in Kingdom work? I believe that we do, for we carry the same human natures into this sphere as we do in secular affairs. So we need to be ever careful and watchful that we do not misunderstand or misconstrue others' motives. Such things have happened to me and I know they have to you. But shall we complain or be disheartened when we are misunderstood, when the very Son of God was oft-times so sadly misunderstood both by friends and foes.

Jesus Himself gave us the reason for our misunderstanding. “By hearing ye shall hear and shall in no wise understand, and seeing ye shall see, and shall in no wise perceive. For this people's heart is waxed gross and their ears are dull of hearing, and their eyes they have closed.” If we have closed our eyes and stopped

our ears to the needs of the world, if we are selfish in our dealings with others, if we are prone to fault-finding, we can be very sure that we are misunderstanding other people, that we are putting the wrong interpretation upon others' motives. and the blessing of wisdom and understanding is not ours.

To overcome this inborn tendency in the most of us, we may find remedies for healing in the Bible. “Consider what I say, for the Lord shall give thee understanding in all things.” “Thou hast holden my right hand, Thou wilt guide me with Thy counsel.” “I will instruct thee and teach thee in the way which thou shalt go, I will guide thee with mine eye.”

Also Paul's letter to the Colossians, Chapter 1, verses 3-12, for instruction in prayer. (*Read verses.*)  
“Could we but stand within the gates of life

And all God's workings see  
We could interpret all this doubt and strife,

And for each mystery could find the key;  
But not today.

Then be content, poor heart;  
God's plans like lilies pure and white unfold;

We must not tear their close-shut leaves apart;  
Time will reveal the calyxes of gold.

And if, through patient toil, we reach the land

Where tired feet with sandals loosed may rest,

When we shall clearly know and understand,

Our hearts will gladly say,  
“God knew the best’.”

PRAYER

HYMN—No. 333

“Keep Thou My Way, O Lord.”

*This service was arranged and led by Mrs. R. W. Herbster, during sessions of the Cabinet of the W. M. S. G. S., the theme for which was “Understanding.”*

## *Gertrude Cogan Lyon*

Mrs. Gertrude Cogan Lyon, daughter of Henry and Rebecca Cogan, widow of Mr. Arthur Lyon, was born August 5, 1878, at Hopewell, Bedford County, Pa. She grew up there confessing her faith in her Lord and Saviour, being connected with the Reformed Church in that Community until April 1919, when she transferred her membership to the church in West Philadelphia, of which the writer is the pastor. She taught school for some years in her native county and then served as Field Worker of the Woman's Missionary Society of the General Synod of our Church.

On December 18, 1918, the writer had the privilege of joining her in the holy bonds of matrimony with Mr. Arthur Lyon, of the firm of printers, Lyon and Arthur, who for many years have printed the Reformed Church Messenger. They lived together happily until separated by Mr. Lyon's death, March 18, 1922. Since then Mrs. Lyon has devoted much of her time to the work of the W. C. T. U., particularly among children.

Mrs. Lyon went to the hospital on Tuesday, May 3, underwent an operation on Wednesday and died on Friday, May 6—aged 53 years, 9 months and one day. She is survived by her aged father, three brothers and three sisters, other relatives and a host of friends. In her quiet, unassuming, kindly, charitable manner she made friends wherever she went. She seemed to realize that she might not recover from the effects of the operation for she wrote eighteen letters the day before she went to the Hospital, and arranged her affairs, "putting her house in order"; at the same time saying in her letter to the undersigned, "I am in good hopes of seeing you all in church in a few weeks at least. But if not, then we have the Blessed Hope of the appearing of our Saviour Jesus Christ in the near future." In the same letter she said, "I have learned in whatever state I am, therewith to be content and I know Him in whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."

The funeral service in Philadelphia was in charge of the writer, as she had requested. The President of the local



MRS. LYON AND TWO FRIENDS

organization of the W. C. T. U. spoke beautifully about the character and work of the departed one. The remains were laid away tenderly in Arlington Cemetery, Philadelphia, beside those of her esteemed husband, to await the shout with the voice of the archangel and the trump of God, when the dead in Christ shall rise first and they who "are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." I Thess. 4: 16, 17.

BENJ. S. STERN.

Philadelphia, Penna.

\* \* \*

### *A Note of Sympathy*

The Woman's Missionary Society extends sincerest sympathy to its new Secretary of Stewardship, Miss Helen L. Barnhart. When Miss Barnhart returned from the recent sessions in Cleveland, she was met with the sad news that her mother had passed away suddenly the previous night.

## *Twenty-one Years Ago*

*Excerpts from 1911 issues of the OUTLOOK OF MISSIONS*

"Our Field Secretary, Miss Cogan, closed a successful itinerary in Interior Synod, January 8, and without interruption will continue her campaign in Indiana, Michigan and Ohio. Glowing reports come to us of the excellent work she has done for the cause of Missions throughout the West. New organizations have been effected, and the old societies encouraged. Geographically the local Woman's Missionary Societies and churches are located at great distances from each other in Interior Synod, but through the efforts of Miss Cogan the bond of unity is strengthened and more closely drawn not only among our sisters of Interior Synod, but distance has been eliminated and there is a nearer feeling of kinship throughout the bonds of the W. M. S. G. S. Miss Cogan is a modest, cultured Christian woman and there is no reason which can be conscientiously given to our Lord and Master why all the churches of the Reformed denomination should not accord her a warm welcome."

E. R. K.

"We believe in her," expresses the sentiment of the West regarding the Field Secretary of the W. M. S. G. S. Miss Cogan did us good. Not strong and robust, but possessing a controlled will and an active mind, she furnishes an example of a life governed by the superior power of the mind, rather than of the body. She believes in the work she repre-

sents. With much enthusiasm, almost like an eye-witness, she related incidents and conditions which had come to her, many recently from our own missionaries in the foreign work. Her ability as an organizer is apparent from results. Among us she was able to organize a society of fourteen instead of a temporary one of six or seven. But without her sweet devotion to Christ, she could not do the work expected of her. This characteristic, together with her sympathy, intelligence, vision, enthusiasm and love for humanity, make her a worthy, inspiring worker for the extension of missionary work. We believe in her, furthermore, because she still shows an interest in us, encourages us and wants to help us. We are thankful for the work of Miss Cogan, in interesting, encouraging, teaching and otherwise helping us. "Blessings on her wherever she goes."

MRS. W. HARTMAN, Abilene, Kansas.

"The Field Secretary after six days' organizing work in Somerset Classis reports seven new societies, Garrett, Wilhelm's, Greenville, Hay's, Rockwood, Edie and Beam's. Rev. Ira S. Monn, on request of Classical officers, arranged the itinerary.

With thirteen subscriptions from the field and ten sent her by mail, the Field Secretary also placed, during September, twenty-three new names on THE OUTLOOK OF MISSIONS subscription list.

## *A Charming Book for Women and Girls*

"Lady Fourth Daughter of China, Sharer of Life," by Mary Brewster Hollister. Price 50 cents paper; 75 cents cloth.

"Lady Fourth Daughter of China" first attracts the reader by its cover. On a yellow background I Lai Cho—one of China's young artists—has drawn a graceful spray of *lan-hwa*, the western epidendrum. On opening the pages, one has one's curiosity excited by an artistic map of the twenty-eight provinces, while enticing Oriental faces peep out of every chapter. The book's whole make-up clamors, "Read me."

"The touch of His Hand is the breath of Spring." With these words, Mary Brewster Hollister ends her introduction to this year's foreign mission study book written especially for women and girls. His Hand must indeed have touched the author, for the breath of Spring blows through all her writing.

Mrs. Hollister was born in China and "we could almost say she was a missionary in China from birth until two years ago." She brings to her work the best touchstone for any book—the love of her subject.

The author's theme is Chinese women and their part in the creative, constructive work that is going on in China, in spite of war and famine. Fortunately, "Lady Fourth Daughter of China" is not a mere text book, but has in it a fine store of information for leaders and speakers on Chinese subjects. With rare skill the writer has used exquisite illustrations from Chinese literature, history, and, above all, the dear women she has known, so that they are no longer strangers living in a far country, but our friends

and neighbors. One of the charming stories in the book is of a poor old Chinese woman left desolate in her old age:

"But aren't you ever lonely or afraid?" she was asked by Mrs. Hollister. "Go!d and jewels," she crooned to the inquirer, a radiant certainty in her face. "'Jesus' people' are never lonely or afraid. God makes company with us."

Whoever takes up "Lady Fourth Daughter of China" will find that "God keeps company with them" every step of the way.

*From a Review by Jean Carter Cochran.*

*Excerpt from "Lady Fourth Daughter"*

Lady Hosie, describing to her friend, Mrs. Sung, the difficulties that she and her husband had on a trip into the mountains of North China in finding a habitable inn, told of asking in the village if there were any Christians living there. "With many apologies they came to me; with regrets they informed me that there were no Christians to be found in the neighborhood. 'The nearest Christian,' they said, 'is five days' journey away, beyond Lai Yuan. You will have to put up with us as we are.'

"'Five days' journey to the nearest Christian!' exclaimed Mrs. Sung. 'Oh, though I am not a Christian myself, I wish there were more Christians in China.' I smiled at her naivete and thought of that Christian whose light had shown five days' journey away. Not a bad distance for one small candle to be shining. Five days away, and in a distant village, they knew where he was to be found, though they may have known nothing of him or his faith."

## **Life Members and Members in Memoriam**

### *Life Members*

#### EASTERN SYNOD

*Philadelphia Classis*—Mrs. Edwin K. Angstadt, 341 Main Street, Kutztown, Pa. Miss Marion M. Hallman, 636 Kohn Street, Norristown, Pa. Miss S. Mahala Wolford, 134 W. Marshall Street, Norristown, Pa.

*Lehigh Classis*—Mrs. J. W. Eltonhead, S. 8th Street, Allentown, Pa. Mrs. Thomas O. Beitler, 930 Washington Street, Allentown, Pa.

*Reading Classis*—Mrs. Daniel L. Hinkle, 305 S. 4th Street, Reading, Pa.

#### GERMAN SYNOD OF THE EAST

*New York Classis*—Mrs. J. M. Hoelzer, 1012 Gates Avenue, Brooklyn, N. Y.

Mrs. Clotilda G. M. Gramm, 225 Snydam Street, New Brunswick, N. J. Miss Addie Idel Brunnemer, 8550 Forest Parkway, Woodhaven, N. Y.

#### OHIO SYNOD

*West Ohio Classis*—Mrs. J. F. Van Blargan, 721 Greenlawn Avenue, Lima, Ohio.

#### POTOMAC SYNOD

*North Carolina Classis*—Mrs. C. C. Wagoner, Conover, N. C.

### *Members in Memoriam*

#### EASTERN SYNOD

*Lancaster Classis*—Mrs. Alexander Toth, 218 Pearl Street, Lancaster, Pa.

#### NORTHWEST SYNOD

*Sheboygan Classis*—Professor Frank Grether, D.D., LL.D., Plymouth, Wis.

## **Quiz**

1. *Where was a Christian known a five days' journey away from his town?*
2. *How may a community dedicated to human rights be achieved?*
3. *What unusual record does one of the delegates to the Woman's Missionary Society of General Synod have?*
4. *Mr. Benjamin Stucki's gift to Mrs. Stucki on the occasion of their tenth wedding anniversary was what?*
5. *Who are the new officers of the Woman's Missionary Society of General Synod?*
6. *Four Guild girls drove how many miles to be present at the Guild Luncheon in Cleveland?*
7. *What former worker for the Woman's Missionary Society of General Synod passed to the great beyond recently?*
8. *How are we helping the Winnebagoes to help themselves?*
9. *To what book is "The Glass Window" a sequel?*
10. *Where will the next Triennial Convention be held?*

## Literature Chat

CARRIE M. KERSCHNER

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"MY firm handles the best ham I've ever sold. It doesn't pay to sell poor goods," said a salesman in the restaurant where I ate breakfast this morning. That, thought I, is exactly what the Depositories are doing. Handling the best literature, helps and books to be had. It is proved by a statement in a letter which reads, "The librarian in our town says the Reading Course list is a good one." Our patrons are good judges and fair critics. We endeavor to give them the best things to be had.

"Why, I didn't know you had all these helps for the Junior and Primary books!" says someone. But why didn't you know? They are catalogued, and we write about them almost monthly.

Have you thought of rendering the August program out of doors? It can be adapted for such use. Try it!

Please read the challenging question at the foot of the August program page. It means you, yes, all of us who are members of a congregation where there is a lack of leaders among children.

How those \$10 orders are rolling in! We believe the women—and listen! Some Guild girls, too, are pooling their funds and purchasing a supply of books. Diplomas have been received, but the hunger for reading has not abated, and, of course, there's another diploma and quite differ-

### *The Book a Month*

Anyone who sat up at night to finish "The Quare Women," by Lucy Furman, even though it gave you the "creeps," will not hesitate a moment to read "The Glass Window," another story of the Kentucky Mountains. Of course, the price is \$2.50, but it's "good goods." In "The Glass Window," Miss Furman has enlarged upon the settlement work that had just begun in "The Quare Women." We find the work grown into a Settlement School, and growing in the affections of the mountaineers. There is more romance and adventure in "The Glass Window" than there was in her former book. Two of the "quare women," indeed, find their fates in this volume, one wedding the young doctor from the Blue Grass and

ent seals to be earned. And we are all starting off together. A certain public library has fifteen of the Reading Course books on its shelves. Have you tried your library?

The other day some one ordered the Packets. We did not know if the current or new packets were desired. Hence a card was written and today the answer came. "We want the ones beginning with September and are willing to wait for them. Glad you didn't send this year's. We are filled up on them." We laughed at the double meaning implied, but, of course, not intended, and were happy that one society had actually used the packets. There was a goodly increase in the number of societies that used them, too. Secretaries of Literature were on the job at the Classical meetings and took many orders. Their joyful cooperation is most heartening.

Elswhere in this issue you will find a list of all packets in a little frame or box. Consult it and place your order.

You may send now for that book that you will want to use at Summer Conferences. Tell us in which class you will enroll and we will send the book to be used. Many will want the book, "The Winnebago Finds a Friend." 50 cents, paper; 75 cents, board. Ready now for delivery.

the other taking to herself a young man of the hills who has fitted himself to lead his people. This is indeed a heart-stirring novel in which the author gives us an authentic picture of a colorful locality of America.

Did you order your supply of the Reading Course leaflets? The Course is for the Triennium, 1932-1935. Each year there will be new additions to the list. Begin to read now! Those residing in the area of the Eastern Depository order from Woman's Missionary Society, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

# Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

## THE AUGUST MEETING

IT is suggested that the August meeting be held out of doors. The program, which includes "Missionary Messages," should be very well prepared so that it can be given around a campfire where the light probably would not be bright enough to read anything. Order enough of the new Standards and Budget Leaflets so that each girl may have one at this meeting.

## A CHALLENGE

When reports were gathered in April it was found that there are now 431 Guilds with a membership of 6,232. This is an increase of 10 Guilds but a decrease of 93 members. The challenge for 1932-33 is 450 Guilds with a membership of 6,500. Are we going to meet it? It is up to each Guild girl and Classical and

Synodical Secretary of Girls' Missionary Guilds. If we pull together we can accomplish much.

## NEW ORGANIZATIONS

### *Girls' Missionary Guilds*

EASTERN SYNOD—St. John's Church, Farmersville, Pa. Organized by Mrs. H. J. Ehret and Mrs. Zellner with a membership of 10.

### *Mission Bands*

EASTERN SYNOD—Faith Church, Philadelphia, Pa. Organized by Miss Emma McCoy with 25 charter members.

POTOMAC SYNOD—Trinity Church, Manchester, Md. Organized by Miss Madeline C. Rhodes with 16 charter members. Trinity Church, Saxton, Pa. Organized by Mrs. N. S. Greenawalt with 25 charter members.

(Continued from Page 270)

The mandate for Iraq has been held by Great Britain. When the controversy between Turkey and Iraq for possession of Mosul and its rich oil fields was decided in 1925 by the League in favor of Iraq, the League did so only on condition that Great Britain should exercise the mandate for a period of 25 years thereafter, it being held that Iraq was unable to defend itself adequately. But Iraq has been impatient for release from mandatory trammels and Great Britain has agreed to promote its ambition.

Two years ago the two countries entered into a treaty which declared there should be established between them a close alliance and that there should be full and frank consultation between them on all matters of foreign policy which may affect their common interests. Each of the two undertakes not to adopt in foreign policy an attitude inconsistent with the alliance or which might create difficulties for either party. It is further provided that if either country becomes involved in war, the other shall come to its aid as an ally; this obligation is subject to the restrictions of the Kellogg Pact. For the duration of the alliance Iraq grants to Great Britain an air base in the vicinity of Basra, and another west-

ward of the Euphrates; British maintenance of air forces at these bases it is agreed shall not be held to constitute an occupation or an infringement of Iraq sovereignty.

When the League Mandates Commission some months ago took up the question of Iraq's release from mandate, its report noted that while this treaty of alliance contained provisions somewhat unusual in pacts of this kind, it did not explicitly infringe upon the independence of the country. In approving the application of Iraq the commission said it did so only in view of the declaration of the British Government that the moral responsibility will rest on it if Iraq proves unworthy of independent statehood. The commission said it could not assent to Iraq's release from mandatory control if it remained outside the League, since without the League's protection it might not be able to protect its territorial integrity and political independence.

The Council evidently still feels some doubts as to the release from the mandate as evidenced by the conditions to which it attaches, conditions which may form an important precedent in dealing with further applications from mandated territory for release from tutelage.—*The Evening Bulletin*, Philadelphia.

### PACKETS

For Woman's Missionary Societies (Program).....	75c
For Girls' Missionary Guilds (Program).....	50c
For Mission Bands (Program).....	50c
Thank Offering .....	30c
Stewardship .....	15c
Christian Citizenship .....	15c
Life Member and Member in Memoriam.....	10c
Organization and Membership.....	10c

### BOOKS FOR MISSION STUDY DURING THE FALL

#### For Woman's Missionary Societies and Girls' Missionary Guilds

"The Winnebago Finds a Friend"—A. V. Casselman—Board, 75c; paper, 50c.

#### For Mission Bands

"Friends from the Forest"—Benjamin Stucki—Pupil's Book, 15c; Teacher's Manual, 15c; both for 25c. One Teacher's Manual and 7 Pupils' Books for \$1.00.

A Pupil's Book and Teacher's Manual will be included in the Mission Band Packet.

"Children of the Great Spirit," by Florence C. Means—Cloth, \$1.00; Paper, 75c.

Packets will be ready about the middle of August. Place your order now so that you may be sure to have them as soon as they are off the press.

"The Winnebago Finds a Friend" is ready NOW, "Friends from the Forest" will be ready by July.

### *A Prayer*

FATHER, as I open my eyes, I fling open also the windows of my mind. Enter and make Thy dwelling place here today as Thou didst walk in Eden. May the corridors of my brain tremble with Thy thoughts all day today.

Look out through my eyes in wistful eagerness to find those who need Thy help.

Use my tongue to speak the words others need.

Smile with my lips.

Direct my hands and feet to unhurried and unwearied deeds of mercy.

I fling open my heart and welcome all the burning passion of Thy love for everybody I shall meet today.

Minute by minute Thou art speaking. Minute by minute I will ask "What Next?"

So use me as a channel and send a divine stream through me flowing out in every direction to bless and sweeten and set the world singing.

Father, I arise, Thine unseen arm about me, Thine unheard whispering in my ear.

TREASURER'S REPORT OF THE

WOMAN'S MISSIONARY SOCIETY OF THE GENERAL SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES  
 FOR THE TRIENNium, MAY 1, 1929, TO MAY 1, 1932

MISSION BAND

WOMAN'S MISSIONARY SOCIETY				GIRLS' MISSIONARY GUILD				MISSION BAND						
Synods	Budget 1929-1932	Budget Paid	Home Missions	Foreign Missions	Member-ships	Thank-Offering	Budget 1929-1932	Budget Paid	Home Missions	Foreign Missions	Thank-Offering	Insti-tutes	Totals Offering	
Eastern	\$44,196.50	\$44,694.16	\$22,831.46	\$5,899.22	\$2,550.00	\$40,252.04	\$6,424.80	\$6,480.59	\$846.03	\$86.12	\$4,232.11	\$2,223.19	\$301.50	\$1,569.45
Ohio	29,853.45	29,601.60	7,459.94	2,973.53	1,725.00	34,136.35	5,672.40	5,576.20	197.70	97.50	5,121.94	1,071.47	25.50	1,523.62
Pittsburgh	13,682.60	13,682.67	3,806.00	288.75	300.00	11,739.07	1,938.00	1,938.00	19.75	15.00	1,066.73	512.32	41.93	645.50
Potomac	25,590.30	25,553.15	3,428.15	1,476.42	2,300.00	21,466.46	4,267.20	4,267.59	18.80	25.00	2,947.48	900.96	28.54	946.60
Midwest	9,418.35	9,426.30	2,094.13	504.89	400.00	11,557.11	2,236.80	2,295.50	364.89	158.25	3,166.45	519.88	54.50	775.17
Northwest	3,478.00	3,537.55	2,718.96	468.93	550.00	5,704.86	843.60	885.80	253.75	41.50	940.93	257.89	2.75	258.44
German of East	3,117.25	3,162.05	649.10	2,557.70	325.00	4,475.13	364.80	400.10	127.50	107.50	268.19	168.80	77.00	150.80
Total	\$129,336.45	\$129,657.48	\$42,987.74	\$14,169.44	\$8,150.00	\$129,331.02	\$21,747.60	\$21,843.78	\$1,828.42	\$530.87	\$17,743.83	\$5,654.51	\$426.18	\$5,869.58

DISBURSEMENTS

Foreign Missions—W. M. S. Budget

Miyagi College, Sendai, Japan	\$29,938.76
Evangelists, Japan	5,677.29
Kindergartens, Japan	4,507.45
Teacher, Mesopotamia	4,507.45
China	4,522.15
Teachers, China	3,975.57
Nurses, China	3,975.57
Medical Work, China	501.05
Special Gifts	\$57,605.29
Thank-Offering	14,169.44
	40,361.27
	\$112,136.00

G. M. G. Budget

Miyagi College, Sendai, Japan	\$4,502.33
China	3,534.54
Mesopotamia	1,078.92
Special Gifts	\$9,115.79
Thank-Offering	530.87
	9,908.26

Miscellaneous Receipts

Sales—Books	\$20,291.45
Literature	9,900.77
Calendars	6,297.43
Pins	480.52
Penants	44.25
Costume Rental	194.47
Missionary Review Subscriptions	137.90
Interest	19,373.83
Rent, Bethel Center	350.00
Refunds	1,026.16
Mimeograph	10.00
Thank-Offering Boxes	228.15
Calendar Picture	2.00
Offerings, Hickory	78.79
	\$58,415.72

Total Receipts for Triennium

Balance Carried May 1, 1929

Grand Total

\$438,218.33  
 161,516.65  
 \$599,734.98



DISBURSEMENTS

<i>Mission Band Offerings</i>	
Kindergarten, Japan	\$2,519.19
China	308.06
Special Gifts	\$2,827.25
Thank-Offering	426.18
	2,934.79
	<u>6,188.22</u>
Total Gifts for Foreign Missions	\$137,879.14

Foreign Missions	\$137,879.14
Home Missions	210,064.29
Student Aid	1,675.00
Eunice Smith Scholarship	5,519.07
Potomac Church Building Fund	67.22
Hood College Building Fund	162.23
Promotional Fund	80,522.27
	<u>435,889.22</u>

*Home Missions—W. M. S. Budget*

American Deaconesses	\$8,060.43
Hungarian Deaconesses	7,257.50
Workers, Japanese, Pacific Coast	12,092.60
Teachers, Indian School	8,659.04
Bethel Community Center	12,216.60
	\$48,286.17
Special Gifts	39,600.40
Thank-Offering	
1928-29	\$917.53
1929-32	48,761.28
	<u>49,678.81</u>
Girls' Dormitory, Neillsville	50,000.00
Church Building Funds	2,050.02
	<u>\$189,615.40</u>

Balance May 1, 1932.....\$163,845.76

BALANCES

Promotional Fund	\$10,656.24
General Scholarship Fund	6,272.11
Yockey Scholarship Fund	6,881.56
Membership Fund	47,482.00
Auditorium, Japan	35,071.78
General Hospital	46,720.22
Gertrude Hoy Dormitory	300.00
Kindergarten, Yochow, China	5,014.99
Pleasant Valley, Dayton	5,000.00
Home Missions	149.50
Thank-Offering	297.36
	<u>\$163,845.76</u>

*G. M. G. Budget*

American Deaconess	\$3,641.45
Indian School	3,658.35
Bethel Community Center	1,246.74
Harbor Mission	569.25
	\$9,115.79
Special Gifts	1,782.72
Thank-Offering	3,300.00
	<u>14,198.51</u>

INVESTMENTS

Loans to Board of Foreign Missions	\$67,500.00
Loans to Board of Home Missions	69,900.00
Certificates of Deposit	15,000.00
Savings Account	1,475.00
Cash in Bank	9,970.76
	<u>\$163,845.76</u>

*Mission Band Offerings*

Indian School, Kindergarten	\$1,266.19
Los Angeles, Kindergarten	1,561.07
Special Gifts	\$2,827.26
Thank-Offering	488.33
	2,934.79
	<u>6,250.38</u>

Mrs. R. W. HERBSTER, *Treasurer*,  
Prospect, Ohio.

On this third day of May, 1932, audited and found correct.

Mrs. R. H. STRATTON  
Mrs. T. H. FINEROCK  
Mrs. C. F. SWANEY

Total Gifts for Home Missions	\$210,064.29
Grand Total for Home and Foreign Missions	\$347,943.43

W. M. S. BUDGET

Balance Carried May 1, 1929...	\$187.35	
Receipts for Triennium.....	129,657.48	
		\$129,844.83

Disbursements

Board of Foreign Missions.....	\$57,605.29	
Board of Home Missions.....	48,286.17	
Transferred to Promotional Fund	21,661.42	
Transferred to Girls' Dormitory Fund .....	2,291.95	
		\$129,844.83

W. M. S. THANK-OFFERING

Balance May 1, 1929.....	\$11,685.07	
Receipts During Triennium....	129,331.02	
		\$141,016.09

Disbursements

Miss Pifer and Kindergartner..	\$1,811.27	
Christian Literature .....	650.00	
Ginling College, China.....	3,600.00	
Girls' School, Mesopotamia....	4,000.00	
Kindergartens, Japan .....	7,200.00	
Evangelists, Japan .....	4,500.00	
Evangelists, China .....	14,100.00	
Church Building Funds.....	8,104.23	
Hungarian Work .....	813.30	
Joint Co-operative Work.....	650.00	
American Deaconesses .....	6,000.00	
Hungarian Deaconesses .....	15,600.00	
Indian School .....	9,406.28	
Corinth Blvd. Church, Dayton, O.	1,000.00	
Cedar Rapids Church, Iowa.....	500.00	
Memorial Church, Madison, Wis.	1,000.00	
Catawba College .....	6,605.00	
Pleasant Valley Church, Dayton, O. ....	5,000.00	
Transferred to Auditorium, Japan .....	35,071.78	
Transferred to Girls' Dormitory Fund .....	10,606.87	
		140,718.73

Balance for Home Missions.....	\$297.36
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W. M. S. FOREIGN MISSIONS

Ginling College, China.....	\$2,250.00
Chinese Famine Relief.....	443.60
Near East Relief.....	80.00
Christmas Toy Fund.....	263.05
Leper Work .....	95.94
Warner Lentz Scholarship.....	150.00
Rev. George Chenot.....	60.00
Miss Minerva Weil .....	135.00
Miss Katherine Zierdt .....	35.00
Mrs. W. E. Hov.....	80.00
Rev. and Mrs. Fesperman.....	91.75
Rev. and Mrs. Whitener.....	106.45
Miss Alice Traub .....	70.00
Miss B. Catherine Pifer.....	70.00
Rev. Ward Hartman .....	25.00
Rev. and Mrs. Schroer.....	30.00
Rev. I. G. Nace.....	10.00
Miss Sadie Lea Weidner.....	25.00
Rev. Jefferson Glessner.....	50.00
Miss Mary Schneder.....	10.00
Mrs. Calvin Staudt.....	264.08
Mrs. Jesse Yaukey.....	25.00
Dr. Jacob Rupp.....	10.00
Piano for Schroer's.....	16.00
Mrs. Schneder's Piano Fund .....	10.00
Mrs. Schneder's Organ Fund .....	500.00
Mrs. Schneder's Work .....	509.04
Dr. and Mrs. Schneder.....	55.00
Dr. Calvin Staudt.....	562.00
Harnish Burkett Memorials....	2,000.00
Foreign Missions .....	522.50
Returning Missionaries to China	427.15
Music Student, Miyagi College..	50.00
Support of Japanese Students..	190.00
Foreign Mission Day Offering..	123.51
Yaukey Fund .....	775.00
Kindergarten Morioka, Japan..	1,776.93
Chapel, Morioka, Japan.....	87.00
Radio Fund for Rev. Schroer..	50.00
Mission School .....	2.00
Students, Baghdad .....	75.00
Armenian Teacher .....	37.50

Mesopotamia .....	135.20	
Waid Peace Memorial.....	5.00	
Support of Miss Wu.....	250.00	
Salaries for Missionaries.....	177.00	
Emergency Fund .....	210.50	
Million Testament Campaign...	20.00	
Support of Eiko Tarneo.....	90.00	
Support of Emil Sauki .....	100.00	
Support of Hu Ben Dyeng.....	150.00	
Support of Bible Women, Japan	255.00	
Hospital, China .....	41.00	
Rev. David Schaible.....	10.00	
Federation of Women's Boards of Foreign Missions.....	122.25	
China .....	35.00	
Evangelistic Work .....	38.00	
Educating Chinese Girls.....	191.00	
Miyagi College, Japan.....	25.00	
Kindergarten Work .....	27.00	
Pipe Organ, Miyagi College, Japan .....	20.00	
		\$14,050.45

W. M. S. HOME MISSIONS

Missionary Home, Lancaster, Pa.	\$19,071.88
Missionary Home, Tiffin, O.....	2,059.45
Love Gift, Ohio Synod.....	1,516.06
Dormitory, Indian School.....	1,090.91
Pleasant Valley, Dayton, O.....	2,862.03
Indian School, Neillsville, Wis.	2,455.26
Home for Aged, Upper Sandusky, O. ....	1,462.13
Catawba College .....	648.00
Corinth Blvd. Church, Dayton, O. ....	10.00
Dixie Sharp .....	42.00
Emma Frost .....	25.00
D. H. Leader, Church Bldg. Fund .....	100.00
Rev. Kippenhan's Salary.....	15.00
Million Testament League.....	10.00
Dewey Ave., Rochester, N. Y....	129.89
First Church, Los Angeles....	400.00
Leonard Wood Memorial.....	10.00
Perth Amboy Mission.....	10.00
Founder's Hall, Tiffin.....	83.50
Home Missions .....	301.26
Ft. Wayne Orphans' Home.....	125.00
Bethany Orphans' Home.....	72.00
Nazareth Orphans' Home.....	130.00
Hoffman Orphanage .....	546.00
Ottillie Orphanage .....	15.50
Children's Home, Va.....	10.00
Hebrew Mission .....	26.00
Phoebe Home .....	288.50
Old Folks' Home, Greenville...	20.00
Ebenezer, Sheboygan.....	350.00
American Bible Society.....	5.00
Mrs. Laura Devert.....	10.00
Polish Church, Allentown.....	201.25
Training Camp, Eastern Synod.	100.00
Gideons .....	5.00
Latin-American Book Fund....	7.00
Salem, St. Louis.....	24.25
Council of Women for Home Missions .....	166.96
Bethel Community Center.....	238.00
Bowling Green Academy.....	132.00
Council of Churches Pittsburgh	134.25
Reformed Church House, Chattanooga, N. Y.....	1,234.00
East Akron Community House..	575.00
Subscriptions to the OUTLOOK OF MISSIONS .....	3.00
Leper Work and Dues.....	109.62
Mission House .....	80.00
Berger Home .....	202.00
Wayside Mission, Canton.....	110.00
Community Relief .....	72.00
Ministerial Relief .....	45.00
School of Religious Education, Dayton .....	10.00
Mrs. Jacob Stucki.....	52.50
Rev. Benj. Stucki .....	196.94
Red Cross Relief.....	35.00
Memorial Church, Madison, Wis.	137.00
Basil, Kansas .....	75.60
Hungarian Work .....	225.00
Kindergarten Work .....	44.31
Waid Peace Memorial.....	40.00

Benevolence, New Philadelphia.....	25.00
Porto Rican Relief.....	50.70
Appleton, Wis., Church.....	45.00
Harbor Mission.....	15.00
Foucht Building Fund.....	78.85
Aldridge Building Fund.....	100.00
Pittsburgh Synod Building Fund.....	500.00
Student Work.....	20.00
Emergency Fund.....	260.05
Rev. A. O. Leonard.....	100.00
Salaries of Missionaries.....	160.00
Woodhaven, N. Y.....	50.00
Milltown, N. J.....	125.00
West Forest Hills, L. I.....	100.00
Harrisonburg, Va.....	20.00
Emmanuel New York Classis..	15.00
Holton, Kansas.....	69.75
	<hr/>

\$40,600.40

Transferred

Eunice Smith Scholarship Fund.....	\$1,056.86
Potomac Synod Church Building Fund.....	875.83
Hood College Building Fund..	160.15
Girls' Dormitory, Neillsville..	145.00
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\$2,237.84

Balance..... \$149.50

G. M. G. BUDGET

Receipts for the Triennium..... \$21,843.78

Disbursements

Board of Foreign Missions.....	\$9 115.79
Board of Home Missions.....	9 115.79
Transferred to Promotional Fund..	3,612.20
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\$21,843.78

G. M. G. THANK-OFFERING

Receipts for the Triennium..... \$17,743.83

Disbursements

Migrant Work.....	\$800.00
Bible Course.....	1,000.00
Girls' School, Mesopotamia.....	500.00
Indian School Neillsville.....	2,500.00
Girls' Dormitory, Neillsville.....	4,535.57
Morioka Kindergarten.....	4,820.31
Modern Sanitation.....	2,500.00
Medical Supplies.....	1,087.95
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\$17,743.83

G. M. G. FOREIGN MISSIONS

Kindergarten Work, Japan.....	\$15.00
Return of Missionaries to China..	10.00
Morioka Kindergarten.....	70.00
Miss Minerva Weil.....	20.00
Near East Relief.....	50.00
Miss Honse, Yezidee Child.....	15.00
Ginling College.....	32.50
Yaukey Fund.....	30.00
Foreign Missions.....	125.75
Mesopotamia.....	75.75
Miyagi College.....	5.00
Mrs. Staudt, Baghdad.....	5.00
China.....	5.00
China Famine Relief.....	22.50
Rev. and Mrs. Hilgeman.....	10.00
Miss Zierdt.....	5.00
Rev. Ankeney, Office Furniture..	5.00
Day of Prayer Offerings.....	6.12
Rev. Glessner, Hymnals.....	10.00
Christmas Toy Fund.....	1.75
Mrs. Mary B. Hoy.....	5.00
Hot Lunches, Porto Rico.....	2.50
Piano Fund, Rev. Schroer.....	4.00
	<hr/>

\$530.87

G. M. G. HOME MISSIONS

Missionary Home, Lancaster, Pa.	\$771.70
Missionary Home, Tiffin, O.....	90.00
Salem Church, Ft. Wayne, Ind....	36.00
Leper Work.....	30.00
Home Missions.....	118.60
Bethel Community Center.....	8.00
Indian School, Neillsville.....	333.31
Mission House.....	100.00
Ft. Wayne Orphans' Home.....	65.00
Ohio's Love Gift.....	42.30
Bowling Green Academy.....	17.50

Pleasant Valley.....	38.40
Grace Church, Ft. Wayne.....	25.00
Rev. Ben Stucki.....	20.00
Day of Prayer Offerings.....	19.88
Porto Rico Child Feeding.....	10.75
Old Folks' Home Greenville.....	12.00
Home for Aged, Upper Sandusky	44.18
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	\$1,782.72
Transferred to Girls' Dormitory.....	45.70
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\$1,828.42

MISSION BAND OFFERINGS

Receipts for the Triennium..... \$5,654.51

Disbursements

Board of Foreign Missions.....	\$2 827.25
Board of Home Missions.....	2,827.26
	<hr/>

\$5,654.51

MISSION BAND THANK-OFFERING

Receipts for the Triennium..... \$5,869.58

Disbursements

Kindergarten Department, Indian School.....	\$2 634.79
Kindergarten Department, Japan..	2,334.79
Kindergarten Department, Los Angeles.....	300.00
Missionary Work, China.....	600.00
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\$5,869.58

MISSION BAND, FOREIGN MISSIONS

Foreign Missions.....	\$48.68
Morioka Kindergarten.....	24.00
Kindergarten, Japan.....	121.00
Return of Missionaries to China..	2.00
Near East Relief.....	180.00
Boys' School, Baghdad.....	48.00
Hot Lunches Porto Rico.....	2.50
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\$426.18

MISSION BAND, HOME MISSIONS

Home Missions.....	\$29.25
Indian School.....	78.68
Kindergarten Work.....	87.33
Missionary Home Lancaster, Pa..	259.67
Bowling Green Academy.....	11.00
Bethel Community Center.....	5.00
Love Gift, Ohio Synod.....	2.40
Bethany Orphans' Home.....	5.00
Funktown Church.....	10.00
	<hr/>

\$488.33

PROMOTIONAL FUND

Balance Carried May 1, 1929..	\$9,413.75
Interest.....	16,597.82
W. M. S. Budget.....	21,661.42
G. M. G. Budget.....	3,612.20
Books.....	20 291.45
Literature.....	9 900.77
Calendars.....	6,297.43
Pins.....	480.52
Pennants.....	44.25
Costume Rental.....	194.47
Refunds.....	756.16
Subscriptions to <i>Missionary Review of World</i> .....	137.90
Institutes.....	1,121.43
Rent for Bethel Center.....	350.00
Offerings at Hickory, N. C.....	78.79
Picture from Calendar.....	2.00
Thank-Offering Boxes to Evangelical Church.....	228.15
Mimeograph.....	10.00
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\$91,178.51

Disbursements

Miss Carrie M. Kerschner, Executive Secretary, Salary..	\$6,012.00
Rent.....	1,529.64
Department Expenses.....	340.61
Office Expenses.....	2,819.29
Miss Esther Bauer, Salary....	3,540.00
Miss Greta P. Hinkle, Literature Secretary, Salary.....	5,040.00
Miss Ruth Heinmiller, Field Secretary of Guilds and Mission Bands, Salary.....	4 620.00

Miss Sara Jo Schilling, Salary.	3,540.00
Miss Marceda Ruetenik, Salary.	240.00
Rent	552.00
Office Expenses	1,371.51
Institute Expenses	1,827.19
General Synodical at Hickory	2,596.53
Cabinet Meeting at Dayton	1,397.26
Cabinet Meeting at Tiffin	1,188.55
Printing	10,810.57
Calendars	3,030.24
Thank-Offering Boxes	1,315.92
Books, Literature, Pennants, Pins	17,789.62
Officers' and Secretaries' Ex- penses	1,485.22
Premium for Treasurer's Surety Bond	90.00
Subscriptions for <i>Missionary Re- view of World</i>	117.20
Representatives—	
Home and Foreign Boards	913.96
Interdenominational Confer- ences	2,139.04
Wilson	327.90
Geneva	48.60
Chautauqua	358.62
Winona	181.92
Blue Ridge	27.10
Educational Commission	436.07
Annual Dues—	
Federation of Women's Boards of Foreign Missions	400.00
Council of Women for Home Missions	600.00
Foreign Missions Conference	150.00
Alliance of Presbyterian and Reformed Churches	5.00
Cause and Cure of War	50.00
Waid Peace Memorial	100.00
Wilson College Conference	25.00
Japanese Students in America	50.00
<i>Missionary Review of World</i>	20.00
Educational Building Morioka	1,000.00
Side Walks, Indian School	500.00
Services Rendered by Rev. Ben. Stucki	100.00
Rev. Henry Saito	200.00
Repairs for Bethel Center	459.50
Flowers for Mrs. Dotterer and Mrs. Simmons	14.98
Emergency Loan for Philadelphia Depository	1,161.23
	<u>\$80,522.27</u>
Balance May 1, 1932	\$10,656.24

INTEREST

Received During Triennium \$19,373.83

Transferred

Promotional Fund	\$16,597.82
General Scholarship Fund	1,135.98
Yockey Scholarship Fund	988.92
Eunice Smith Scholarship Fund	617.05
Potomac Synod Church Build- ing Fund	31.98
Hood College Building Fund	2.08
	<u>\$19,373.83</u>

GENERAL SCHOLARSHIP FUND

Balance Carried May 1, 1929	\$6,241.13
Interest Accruing	1,135.98
Refund, Rosina Black Reddin	180.00
Refund, Eleanor Christ	50.00
Refund, Mary Dickert	40.00
	<u>\$7,647.11</u>

Disbursements

Yolandi Nagy	\$100.00
Helen Tobias	300.00
Elizabeth Kish	300.00
Miss Cilla Kippenhan	75.00
Miss Mary Schneder	300.00
Miss Anna K. Zierdt	300.00
	<u>1,375.00</u>
Balance Carried May 1, 1932	\$6,272.11

ELVIRA YOCKEY SCHOLARSHIP FUND

Balance Carried May 1, 1929	\$6,192.64
Interest Accruing	988.92
	<u>\$7,181.56</u>

Disbursement

Elizabeth Kish	300.00
Balance Carried May 1, 1932	<u>\$6,881.56</u>

EUNICE SMITH SCHOLARSHIP FUND

Balance Carried May 1, 1929	\$3,845.16
Interest Accruing	617.05
Transferred from W. M. S. Home Missions	1,056.86
	<u>\$5,519.07</u>

Disbursements

Mrs. Thomas Jarrell, Treasurer W. M. S., Potomac Synod	\$519.07
Transfer of Note to Mrs. Jarrell	5,000.00
	<u>\$5,519.07</u>

Fund Closed

SPECIAL CHURCH BUILDING FUNDS

Balance Carried May 1, 1929	\$209.43
Transferred from W. M. S. Home Missions	875.83
Interest Accruing	31.98
	<u>\$1,117.24</u>

Disbursements

Allan Hartman Fund to Mr. Wise, Treasurer of Home Board	\$50.02
Potomac Synod Fund to Mr. Wise, Treasurer of Home Board	1,000.00
Potomac Synod Fund to Mrs. Jarrell, Treas. Potomac Synod	67.22
	<u>\$1,117.24</u>

Funds Closed

HOOD COLLEGE BUILDING FUND

Transferred from W. M. S. Home Missions	\$160.15
Interest Accruing	2.08
	<u>\$162.23</u>

Disbursed

Mrs. Thomas Jarrell, Treasurer of W. M. S. of Potomac Synod	162.23
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Fund Closed

GERTRUDE HOY DORMITORY

Amount Carried May 1, 1932	\$300.00
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KINDERGARTEN BUILDING,  
YOCROW, CHINA

Amount Carried May 1, 1932	\$5,014.99
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GENERAL THANK-OFFERING  
HOSPITAL

Amount Carried May 1, 1932	\$46,720.22
Paid Previous to May 1, 1929	2,038.87
Total Amount in Fund May 1, 1932	<u>\$48,759.09</u>

PLEASANT VALLEY MISSION,  
DAYTON, OHIO

Amount Carried May 1, 1932	\$5,000.00
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AUDITORIUM, MIYAGI COLLEGE,  
SENDAI, JAPAN

Transferred from W. M. S. Thank-Offering	\$35,071.78
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GIRLS DORMITORY, NEILLSVILLE,  
WIS.

Balance Carried May 1, 1929	\$32,374.91
Transferred from W. M. S. Home Missions	145.00
Transferred from G. M. G. Home Missions	45.70
Transferred from W. M. S. Thank-Offering	10,606.87
Transferred from G. M. G. Thank-Offering	4,535.57
Transferred from W. M. S. Budget	2,291.95
	<u>\$50,000.00</u>
Paid to the Board of Home Missions	\$50,000.00

Fund Closed

LIFE AND IN MEMORIAM  
MEMBERSHIP FUND

Amount Carried May 1, 1929	\$39,332.00
Fees Received During Triennium	8,150.00
Amount in Fund May 1, 1932	<u>\$47,482.00</u>

## Our Foreign Missionary Force

Friends of the Missionaries will be glad to know where they live and the kind of work which they are doing. This information is here given. Let us also suggest that these servants of the Church and their work be always in our *minds* when we pray to the Lord of the *Harvest*.

### JAPAN MISSION

#### I. EDUCATIONAL

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President  
Rev. Paul L. Gerhard, Pd.D.  
Rev. William G. Seiple, Ph.D.  
Miss Mary E. Gerhard  
Rev. Elmer H. Zaugg, Ph.D.  
Mr. F. B. Nicodemus  
Mr. Oscar M. Stoudt  
Mr. Arthur D. Smith, A.M.  
Mr. Charles M. LeGalley  
Mr. Carl S. Sipple  
Mr. Robert H. Gerhard  
*Miyagi College, Sendai*—  
Rev. Carl D. Kriete, President  
Miss Kate I. Hansen, Mus.D.  
Miss Lydia A. Lindsey, A.M.  
Miss Mary E. Schneider  
Miss Harriet P. Smith  
Miss Helen I. Weed  
Miss Mary E. Hoffman  
Miss Selma G. Grether  
Miss Helen D. Hanold  
Miss Helen E. Primley  
Miss Mattie E. Peterson

#### II. EVANGELISTIC

*Tokyo and Saitama Prefectures*—  
Rev. Henry K. Miller, D.D., Tokyo  
Miss B. Catherine Pifer, Tokyo  
*Fukushima Prefecture*—  
Rev. Christopher Noss, D.D., Wakamatsu  
Rev. Marcus J. Engelmann, Wakamatsu  
*Yamagata Prefecture*—  
Rev. W. Carl Nugent, Yamagata  
*Miyagi Prefecture*—  
Rev. Frank L. Fesperman, Sendai  
*Akita Prefecture*—  
Rev. I. George Nace, Akita  
*Aomori Prefecture*—  
Rev. George S. Noss, Aomori  
*Iwate Prefecture*—  
Rev. Gilbert W. Schroer, Morioka  
*Business Office, Sendai*—  
Rev. Alfred Ankeney  
*Kindergarten Work*  
Mrs. Carl S. Sipple, Sendai  
Mrs. D. B. Schneider, Sendai  
Mrs. Henry K. Miller, Tokyo  
Mrs. W. Carl Nugent, Yamagata  
Mrs. Gilbert W. Schroer, Morioka

### CHINA MISSION

#### I. EDUCATIONAL

*Huping, Yochow City*—  
Rev. Edwin A. Beck  
Rev. Karl H. Beck  
Mrs. Mary B. Hoy  
*Zierner Memorial Girls' School,*  
*Yochow City*—  
Miss Gertrude B. Hoy, A.M.  
Miss Erna J. Flatter  
*Eastview Schools, Shenchow*—  
Rev. J. Frank Bucher, A.M.  
*Girls' School, Shenchow*—  
Miss Esther I. Sellemeyer  
Mrs. George R. Snyder, A.M.  
*Central China Union Theological Seminary,*  
*Wuchang*—  
Rev. Paul E. Keller, D.D.  
*Central China College, Wuchang*—  
Rev. Paul V. Taylor, Ph.D.  
Mrs. Paul V. Taylor

#### II. EVANGELISTIC

*Yochow Station*—  
Rev. Sterling W. Whitener, Yochow City  
Rev. Jesse B. Yaukey, A.M., Yochow City  
*Shenchow Station*—  
Rev. George R. Snyder, A.M., Shenchow  
Miss Minerva S. Weil, Shenchow  
Rev. T. F. H. Hilgeman, Shenchow  
*Yungsui Station*—  
Rev. Ward Hartman, Yungsui

#### III. MEDICAL

*Hoy Memorial Hospital, Yochow City*—  
Miss Alice E. Traub  
Miss Sara E. Krick  
*Abounding Grace Hospital, Shenchow*—  
Miss A. Katharine Zierdt  
Mrs. T. F. H. Hilgeman

### MESOPOTAMIA

#### American School for Boys, Baghdad

Rev. Calvin K. Staudt, Ph.D., Principal  
Rev. David D. Baker  
Rev. F. Nelsen Schlegel

#### United Mission

*Evangelistic*—  
Rev. Jefferson C. Glessner, Kirkuk  
*Educational*—  
Miss Effie M. Honse, Girls' School,  
Baghdad

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*Meetings,*  
Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

## FORMS OF BEQUEST FOR MISSIONS

*For the Board of Home Missions.*

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

*For the Board of Foreign Missions.*

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

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*Literature Depositories*  
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*W. M. S. Editor, OUTLOOK OF MISSIONS,*  
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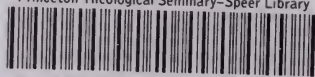
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